





For
Prof Bhushan Lal Kaul
with best wishes

Om Lal Kaul
15/1/2004

**A DICTIONARY
OF
KASHMIRI PROVERBS**

Omkar N.Koul

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A Dictionary of Kashmiri Proverbs

by

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PREFACE

For the purpose of this dictionary, a proverb is defined as a statement that may contain an advice, a warning, a prediction or simply an observation. Idiomatic expressions and similies which are the part of the language are not included in this dictionary.

Proverbs are of different types. Some proverbs are simple folk sayings (for example, *pAtshis potsh khara:n* 'One guest does not like the other'). Such proverbs have their literary meaning quite prominent. Some proverbs are philosophical which aspire to deal with great mysteries and complexities of life (for example, *bechInas nI mandIchun tI bastI khakhra:yi k'a:?* 'One who is not ashamed of begging, why should he be ashamed of the sound of his begging sack?'). Others are metaphorical in which the literal meaning is merely redundant (for example, *gA:v n'a:y bo:za:n sA:ri:, da:~dI n'a:y nI ka:~h* 'Everyone listens to the dispute of the cow and no one listens to the dispute of the bull'. This means that women earn sympathy more readily than men). In this dictionary, all the three types of proverbs are listed.

A large number of proverbs listed in this collection have been handed down orally from generation to generation. Slight variations in their wordings are inevitable. Such proverbs have been listed in their most familiar form. Some common variants are also mentioned.

The origins of the proverbs are obscure in most of the cases. Some of these are directly related to certain religious, cultural, historical and literary texts. A large number of them are quotes taken from the literary (especially poetic) compositions of famous saint poets like Lalleshwari and Sheikh Noor-ul-Din. They have become part of the folk wisdom. A number of proverbs are borrowed from Sanskrit and Perso-Arabic sources. The sources of proverbs have not been indicated.

A wide range of beliefs prevail regarding the wisdom of proverbs. Most common beliefs are as follows:

- A good proverb is never out of season.
- Hold fast to the words of ancestors.

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- Proverbs are the condensed good sense of nations.
- Wise men make proverbs and fools repeat them.
- A proverb is the wit of one and the wisdom of many.
- Time passes away but sayings remain.
- Proverbs are like butterflies, some are caught others fly away.

Proverbs in a language do reflect the socio-cultural milieu and wide range of experience of the people who use them in a particular society. They do not have to be always true. Folk wisdom is sometimes contradictory. For example, the following two proverbs regarding a couple or two friends are contradictory :

halen ba:nan vuklr' Tha:n, hivis hivay samkha:n
'The twisted pots have twisted lids.'

One meets the people of his/her own interests.

(A close equivalent of this proverb will be : 'Birds of the same feather flock together.')

naras khar tl kharas nar

'A human being gets a donkey (as a companion) and a donkey gets a human being.' It means, one gets a partner just opposite to his/her expectations.

Proverbs may or may not be regarded as a source of accumulated wisdom. They are seen as a collection of tags that enable thoughts to be communicated and exchanged.

Proverbs in any language have their own characteristics and style. They are short memorable statements. It is said, 'A proverb is shorter than a bird's beak.' Proverbs are generally used and quoted extensively in conversations and literary texts.

Proverbs in Kashmiri are of different styles. Prominent types are as follows:

1. **A simple statement**

tsu:~This vncith chu tsu:~Th rang raTa:n

'An apple gets its colour from another apple.'

2. **Conjoined phrases**

a:yi vA:nis tl gAyi ka:~dri:

'(she) came to visit the shopkeeper but went to visit a baker.'

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It is said about the famous Kashmiri saint poetess Lalleshwari that she wanted to bless the shopkeeper but blessed a baker instead. The legend goes that it was a baker who provided her protection.

3. Question-answer style

A large number of Kashmiri proverbs are available in this style. Here addressers and addressees are indicated directly or indirectly. Some are in direct question-answer style, where modes of address are indicated. For example,

mA:j, vohava:n chumnl ka:~h

poirl vati peTh beh

‘Mother, no one abuses me.’

‘Son, go and sit on the road.’

The son tells his mother that no one scolds him. The mother tells him that if he wants to be scolded, he should sit on the road, (and get scolds from the passers-by). In the above proverb the addresser and the addressees are indicated in the structure.

There are many others, where question-answer style is used with the help of narrator. For example,

noshey kuTh khas, dopnas

a:mIts k'a: karni chas.

‘(My) daughter-in-law, go to your bedroom. She (daughter-in-law) replied, ‘What else I have come here for?’

Here the term *dopnas* is used to indicate addresser and addressee.

Proverbs have been collected from both primary and secondary sources. A large number of proverbs have been collected from the people who use them natively in day to day conversations. Detailed notes have been maintained of such proverbs. Among the secondary sources some earlier collections, Kashmiri language dictionaries and various texts have been consulted. It is important to mention here that *A dictionary of Kashmiri proverbs and sayings* by Rev. J. Hinton Knowles (1885 Indian reprint 1985) is the first attempt in compiling the proverbs and sayings. A large number of proverbs listed in the above dictionary are either obsolete or merely translations of the Persian proverbs. The obsolete proverbs and those which are merely literal translations of Persian proverbs have not been listed in the present work. Among the native scholars, Ghulam Nabi Nazir has compiled a collection of Kashmiri proverbs entitled *KA:shir' dApit'*

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(Kashmiri sayings, 1988) along with their meanings in Kashmiri. This caters to the interest of native speakers of Kashmiri only who can read and write Kashmiri. The above two prominent works are useful reference materials on proverbs and sayings. In the present volume, a large number of proverbs have been collected from various literary texts and dictionaries.

Proverbs are listed in the alphabetical order used in the linguistic texts in Kashmiri beginning with vowels and followed by consonants. The usual order is as follows: I, I:, A, A:, a, a:, i, i:, e, e:, u, u:, o, o:, >, k, kh, g, c, ch, j, ts, tsh, T, Th, D, t, th, d, n, p, ph, b, m, y, r, l, v, sh, s, z, h. For understanding the transcription of the proverbs it is important to mention the phonetic values of these signs. Speech sounds in Kashmiri are as follows:

Vowels

	Front	Central	Back
High	i, i:	I, I:	u, u:
Mid	e, e:	A, A:	o, o:
Low		a, a:	>

Consonants

Stops	Bil.	Den.	Alv.	Ret.	Pal.	Velar	Glottal
VI.Unasp.p		t		T		k	
Asp.	ph	th		Th		kh	
Vd.Unasp.b		d		D		g	
Affricates							
VI.Unasp.		ts			c		
Asp.		tsh			ch		
Vd.Unasp.					j		
Nasals	m	n					
Fricatives							
VI.		s			sh		h
Vd.		z					
Lateral			l				
Trill			r				
Semivowels	v				y		

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The nasalisation of vowels is indicated by the sigh /~/after the concerned vowels. The colon sigh /:/ after the vowels indicates the length of the vowels. The palatalization of consonants is indicated by the sign of apostrophe /'/ after the concerned consonant. Abbreviations used above are : Vl. (Voiceless), Vd. (Voiced), Unasp.(Unaspirated), Asp.(Aspirated), Bil. (Bilabial), Den.(Dental), Alv.(Alveolar), Ret.(Retroflex), Pal.(Palatal).

A word about translation. Kashmiri proverbs in Roman transcription are immediately followed by literal translations. Literal translations present simple renderings of the Kashmiri proverbs in English and are not merely word-for-word translations. Sometimes literal translations make the meanings clear. Whenever necessary, their metaphorical (hidden or extended idiomatic meanings) are explained. Whenever possible, an attempt has been made to provide English equivalents or near equivalents after their literal translations or simple explanations. It is to be noted that the translations do not claim to be equal in style.

Translating Kashmiri proverbs into English has been a difficult job. I am grateful to my friend Mr. R.K. Bharati for going through an earlier draft of the manuscript and for offering constructive suggestions for its improvement. I would also like to thank Prof. Peter Edwin Hook, Prof. Anjani K. Sinha, Dr. Dick Smith and Dr. H. Kumar Kaul for going through parts of the manuscript and for offering their suggestions.

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A

Ak' tsAT sum tI sa:s gov k>li.

One man cut the bund/barrage, and a thousand people fell into the river.

Ak' tsho:~D duniya: tI beyi Ak' yi:ma:n; duniya: tI yi:ma:n chinI d>nIvay athi yiva:n.

One man sought the world, and another sought for faith. The world and faith both do not go hand in hand.

Ak' sund kAsiya:n beyi sund glza:

One person's vomit is another's food.
Someone lives on the leftovers of others.

Ak' sund daza:n a:b, tI beyi sund nI daza:n ti:l.

One man can burn water, whereas another cannot even burn oil.
A matter of luck.

Akis daza:n dA:r tI b'a:kh chus vushIna:v:n athI.

One man's beard is on fire, and another man warms his hands on it.
To take advantage of someone's misery.

Ach ongji Thukni.

To strike the eyes with fingers.
To tease someone.

Ach kA:n' ja:n tI vath kA:n' nI.

It is better that the eye be blind than that the way is blind.

Ach peTh nI mAch zIrna:vIn'.

Not to bear a fly on someone's eye.
To take good care of someone.

Ach vatshI tI ga:shI rusI.

May your eyes be opened but see nothing. (A curse)
To turn a blind eye to something.

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Ach hund m>niphol a:sun.

To be the pupil of one's eye.

To be liked or loved a lot.

To be the apple of someone's eye.

Achan paci ph'ur gatshun.

To turn one's eyes away from some one.

To forget someone's help.

Acharva:lav sl:t' kAnD' kaDIn'.

To remove thorns from someone with one's eyelashes.

To love someone deeply.

To take good care of someone.

Achav Andri n'un s>rmI kAdith.

To take the antimony out of someone's eyes without letting him know.

An act of a very cunning person.

AD' dAd' yetshi il AD' dAd' retshi.

Half (the people) are burnt with their choice, and half are burnt by being driven into it (not out of choice).

Half the people deserve their fate and the other half do not.

AD' la:r il AD' da:r.

Half at Lar and half at Dar.

Unmanageably scattered property or assets.

Scattered relations.

ADiy umIr il bADiy bala:y.

(Have) half a life and (live it in) great misery.

A curse.

Ati: dA:d' buchiday, m'a:ni Ach mI vuchiday.

May diseases sting you right there, and I be unable to see it!

A curse.

Ati: sha:h il Ati: gada:h.

A king for a moment, and a beggar soon after.

One's fortune can change very fast.

Ath' ba:nas kh'on tI Ath' ba:nas charun.

To eat out of a vessel and then defile it.

To receive someone's hospitality and then slander him.

Adlr zAT h'uh aga:di gatshun.

To stick (to something) like a wet cloth.

To be very adamant. To keep on insisting.

To pester someone.

An' chor lamas tal tI kA:~si D'u:~Thus nI.

A blind man sat down to shit on a slope, and thought that nobody could see him.

An' sInz k>lay kh>da:yas hava:II.

A blind man's wife is God's keeping.

Anim s>y, vAvIm s>y, lAjim s>y pa:nIsly.

I brought the nettle, sowed the nettle, and then the nettle stung me.

To be affected by one's own deeds.

Ingratitude.

Anis anigaTi dA:ph k'a: kari?

How will a lamp help a blind person in the dark? A lamp is of no use to a blind man in the dark.

Anis mush ha:vin', na chu g>na:h tI na sava:b.

To show one's fist to a blind man, is neither a sin nor a virtue.

Advice is lost on stupid people.

Anis ra:th tI d>h hivi:.

Night and day are the same to the blind man.

Anis ha:va:n sA:ri: vath be:kalas nI ka:~h.

Everyone can show the way to a blind man, no body can show the way to a stupid person.

No one can guide a stupid person.

Andlr' Andlr' tsAndIrgo:m (va:tun).

To reach Tsandargam (Moon town) village inwardly.
When a person is actually in great distress, but doesn't show it.

AndlrI tshunihas th>kh tI nebrI dōpun gumI a:yam.

Inside, they spat on him. On coming out he said, "It is perspiration".

AndlrI daza:n pa:nI tI nebrI daza:n lu:kh.

One burns from within, and outwardly other people do so.
A person may put on light clothes, and shiver in severe cold from within, but pretend as if he doesn't feel cold. This makes others envious.

Andraman grand karIn'.

To count (someone's) intestines.
To know all secrets about someone.

Andrim sha:h andar tI nebrim sha:h nebar gatshun.

Inner breath inside and outer breath outside: i.e. to have one's breath taken away (choked) by some astonishing event.
To be wonder struck. To be astonished.

Apis dAn' mushkil khen'.

A loose-lipped person finds it hard to eat a morsel of meat (without bragging about it).
A shallow person cannot conceal a secret advantage.
Some people ruin an advantage by revealing it to everyone else.

Am' ya:rIbalan chi kA:t' a:h nAT' phuTlra:vimit'.

Many a water pitcher has this bank of the river broken.
A source of destruction. A hazard. A dangerous person.

Ar' a:yi sA:ri: tI or gav nI ka:~h.

All people came(were born) in good health, but none left (died) healthy.

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Aris pa:nas drIkh.

May you fall sick and have to be treated with leeches! Leeches on a healthy body!

A curse.

Aliph lA:l vanIn'.

To narrate the whole story (from the beginning to the end) of Alif Laila.

To explain things in unnecessary detail.

AliphI peThI ye:yas tA:m.

From the letter *Alif* to *yee* (the first and the last letters of the Kashmiri alphabet).

From the beginning to the end. From A to Z.

Alim chu samandar.

Knowledge is an ocean.

Alim be-amal goya: ki An' sIndis athas masha:l.

Unused knowledge is like a torch in the hands of a blind man.

The knowledge should be used for the betterment of others.

A:Th gAyi she:Th gAyi yim pa:-tsh peThI gAyi

Eight gone, (and) sixty gone. In addition to these, five more have gone.

What is a little more trouble to a man already overwhelmed by it.

(Sarcastic) To throw good money after bad.

A:Than vAriyan pAc k>l Il she:Than vAriyan pok srAh.

The river flowed for eight years, and the river bed stayed damp for sixty years.

Men die but their deeds live on.

A:b panun ma:sho:kh.

A man loves his own shortcomings.

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A:bav peyiyav gA:blc bala:y, mandlch patl chay khaja:lath.

O sin/misdeed let Heaven's misfortune fall upon you! May there be shame after shame!

Be sure, your sin will find you out.

Used for a totally unscrupulous shameless person.

A:mis d>das sl:t' dabl dab.

To wrestle with raw milk. (raw = before it is made into yoghurt)

To pick a quarrel with the weak and immature.

A:mis panas darl darl.

To pull on raw thread.

To fight with a weak fellow.

A:li manz r>ng.

A clove among the cardamoms.

A different kind of person. One who tries to do something unusual (and maybe more difficult, too).

A:shina:v gav po:shina:v.

A relative remains a relative, as long as relations are maintained.

You should not take relatives for granted.

A:sl bab ne:rl'n'.

The coming out of the feeding breast (or bottle) from the mouth.

To lose something after attaining it.

A:slm k>llya: mo:su:m cham.

I have a wife but she is innocent (incapable, over delicate).

A wife who cannot do much or take care of the household.

A:sas ku:Ta:h tsa:yiyo:, A:hi: va:da:h dra:vlyo:

When food entered the mouth, blessings came out for the host.

Feed someone well and you will get blessings in return.

A:sas gatshi phulay a:sl'n', adl gAyi phulay vuchln'.

One's mouth must blossom, before one goes to see the flowers blossom.

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One must be happy at heart in order to enjoy the beauty outside.

A:sas mazl tl yAD dazl dazl.

Delicious to the tongue; fire to the stomach.

Hot food which tastes good but is harmful for the stomach.

A:sas manzly athl thavun.

To keep one's hand in one's mouth.

To keep on eating continuously.

A:sas manz kath shiThIn'.

Drying up of words in one's mouth.

Not to utter a single word in fear.

a

aki kanI bo:zun tl beyi kanI tra:vun.

To let it in by one ear, and let it out from the other.

To hear but not to act.

aki laTi khasi nI guris beyi laTi paki nI paydal.

At one time, he will not ride a horse, at another time he will not walk on foot.

Used for inconsistent or personalities unstable.

aki vakhtI pra:nI kuj tl beyi vakhtI pra:nI d'al.

At one time the garlic-plant, and at another the garlic-skin.

There are good times and bad times.

akuy obur tl ma:g zan, kunuy pha:kl tl dra:g zan.

A single cloud, and it is as if the month of Magh (January-February); a single fast, and it is as if a famine.

A person with very little endurance.

akh asun gav madI vasun, b'a:kh asun gav kharas khasun.

One kind of laugh is to come down from high horse and another to get on an ass.

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One kind of laugh makes one feel relieved and another kind makes one ashamed.

There is a limit to the decency of laughter.

akh kara:n tachl bachl, b'a:kh diva:n vachl vachl.

One person earns his living after working very hard, and another beats his chest (out of envy).

A person does not appreciate the efforts of others, when he is (merely) jealous.

akh ku:T tl beyi ku:Tis garlvIn'.

First, one is asked to face the gallows, and then, on top of that, he is asked to pay for making the gallows.

akh khot hAs'tis tl b'a:kh khot d>si.

One person rode an elephant, another mounted a wall. Monkey see, monkey do.

A stupid imitation.

akh kh>jas sl:t' batl kh'on, beya: sinis kun athl n'un.

When one is dining with a great man or boss, will he dare to touch the meat in the plate?

akh gAb ni:rih, akh kha:r kuchi, petsi ga:sl, vaphA:yi: nl ke~h.

One sheep in a meadow, one kharwar (of grain) in the storehouse, and the bulrush do not last for long. (A kharwar is of about 80 kgs.)

Meager means do not suffice or last.

akh gav ja:ni ya:r, b'a:kh gav na:ni ya:r.

One is a true friend, another is a friend for (sharing) bread (i.e. selfish). (Persian: *ya:r-i-ja:n o ya:r-i-na:n*)

One must differentiate between a true and a selfish friend.

akh gav be:chun beyi hAs'tis khAsith.

One is to beg, and that too riding an elephant.

To ask for alms and also to maintain status.

Trying to be a dignified beggar.

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akh go:mut y:rl tl vi:ri manga:n Tang.

A drowning man asks for pears from the willow tree.

A confused person. One who doesn't know what is good for him.

akh chiv'yo:v masl, b'a:kh ha:kl rasl.

One person is intoxicated with wine, another with the gravy of swede (a green vegetable).

Stupid imitation.

akh zana:n chay davlath, tl b'a:kh zalath.

One woman is wealth (prosperity) to you, and another is destruction.

A good wife is a blessing, and a bad one is a curse.

akh zana:n chay hath lanji bu:n'a:, b'a:kh chay barl talic hu:na:'.

One woman is (like) a hundred branched maple tree to you, another is like a bitch at the door.

There is a lot of difference between a good and a bad wife.

akh tl akh gAyI ka:h.

One plus one make eleven.

In unity there is strength. Two heads are better than one.

akh n'uv yeman, tl b'a:kh kh'av braman.

One was taken away by death, and the other by delusion.

akh bara:yi kh>da:h tl beyi hAsitis khAsith.

A man begs, and that too riding on an elephant.

To exhibit false craze.

akh bActan sa:sa: mAr'tan.

Let one person live and thousand die.

The importance of one life is sometimes considered more than many lives. Save my life even if it costs a thousand lives.

akh buDI tl meThI, b'a:kh buDI tl TeThI.

One man is old and sweet, another is old and bitter.

Some people age gracefully others go sour.

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akh leva:n graTas, b'a:kh leva:n graTivA:l' sInzi tsakji.

One licks the mill-stone, the other licks the miller's ass.

akh vukur tl beyi trakur.

First, one is deformed, and second, proud too.

One problem over the other.

A pimple has grown on the ulcer.

akh vo:na:n vāguv, tl b'a:kh chus pillna:va:n pets.

One weaves the mat, and the other holds out the reed to him.

Unnecessary waste of time.

akhta:b ba:las peTh va:tun.

The sun about to set.

To become old. Dusk of life.

agar tse:r kari jalld yiyi, agar jaldi: kari tsi:r' yiyi.

If one delays, he will come quickly, but if one hastens, he will be late.

Haste makes waste. More haste, worse speed.

agar s'od kath a:si, hod batl chunl bo:zInay yiva:n.

If one uses soft words, even plain rice (served) tastes good.

It is not the quality of food which is appreciated but the manner in which it is served.

aji Ach ga:sh a:sun.

To have eye sight in half an-eye.

To have only one child.

az gav bega:h, v>n' yi paga:h.

Today is not the (appropriate) time. Now, come tomorrow. Delaying tactics.

az natl adlkar.

If not today, when ?

Tomorrow may be too late.

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azmo:vmut gav pathar po:vmut.

A person who has been tried is (as good as) prostrated (won over).

aD'an ash tI aD'an khash.

Happiness to some and misery to others.

A given act makes one person rejoice and other suffer.

aD'av kha'v ci:nl, aD'av kh'av Ta:ki.

Half (the people) ate in chinaware, and the other half in earthen plates.

A badly arranged party. A mismanaged party or feast.

aDal tI vaDal zana:n cha pashas zaDal tshey.

A snobbish and ill mannered woman is like badly thatched grass on the roof. (The grass not properly thatched on a roof, does not prevent rain from pouring through it).

atu:l kh'o:mut ha:ptav.

Unmeasured items are eaten by bears.

One must eat within limits.

One shouldn't buy items (which can be weighed) without weighing them.

ath kulis zly me:vl.

This tree has only two kinds of fruit.

A woman can give birth either to a boy or a girl.

ath shu:bi zuv ko:ta:h lu:bi.

Whose heart will not rejoice on such a grace?

(Said when a person is disgusted with someone's behaviour). I am not impressed.

athI krIhn' tI buth saphe:d.

Hands are black, and the face is white.

A deceptive personality. One who looks very innocent, but performs unpleasant deeds.

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athl chol tl metruth tsol.

As soon as the hands are washed (after taking meals), the friendship vanishes.

His heart is in his stomach.

A selfish friend.

athl tshoT tl zevi z'u:Th.

With short hands and long tongue.

One who merely talks, but doesn't work.

athl ditam tl bro:~Thl yitam.

Lend me your hand, and come in front of me (to my rescue).

To seek a helping hand and support.

athl da:run gav pa:n klnun.

To spread one's hand in front of someone is to sell oneself (to him/her).

To beg is to degrade oneself.

athl pev tl brA:r' kh'av.

It just fell down from the hand, and was eaten up by a cat.

No sooner something is dropped, and someone else grabs it.

athlcan pa:~tsan o~gjan andar kis l>kIT, mohar cha me:la:n kisiy.

The little finger is the smallest of the five fingers in hand, and yet that is where the signet ring is worn.

Small things have their own value.

athlva:s chu mohrI sa:s.

Unity is equal to a thousand golden coins.

an po:shi teli yeli van po:shi.

Food will last as long as the forests.

an mana: kar phana: rachun chuy boD g>na:.

Bring a mound and finish it. It is a great sin to save.

A spendthrift. One who does not think about tomorrow. Eat, drink and be merry for tomorrow you may die.

anIhA:ren arIma:n, kAr'mit' pashe:ma:n.

The bachelors crave to get married, and the married ones regret why they got married.

Marry in haste and repent at leisure.

anIvInI, ze:nIvInI, rani hIndi madno:

thAk'miti lu:simiti, ma:ji hIndi gobro:

One is dear to one's wife as long as one earns and brings it home, but when one is tired and weary, one is a dear to one's mother only.

animI nI shrapa:n tI ni:jan g>gjan A:s da:ra:n.

One who cannot digest even rice water, opens one's mouth for uncooked turnips.

To be over ambitious without knowing one's worth.

antam tI ha:vInay.

Bring him to me, and I'll show him to you.

(A reply given on asking the whereabouts of a person, not actually known to the concerned.)

apuz chu tullkatur tI poz chu akhta:b.

The lie is like ice, and the truth is like sun.

A lie is short lived like frozen water, and remains only as long as the truth is hidden.

apzis koTh' kati.

The lie doesn't have knees to stand on.

A lie doesn't have a foot to stand on.

A lie doesn't last for long.

ab ti To:Th tI bab ti To:Th.

He loves only himself and his father.

A person who is selfish and doesn't think beyond himself.

ama:natas khaya:nath.

To embezzle a deposit.

To defile a trust/pledge. Breach of trust.

A Dictionary of Kashmiri Proverbs

ami: zevi kAlimI tI ami: zevi ra:m ra:m.

Recitation of qalma (prayer of Muslims) and of Ram Ram (prayer of Hindus) by the same tongue.

To change one's words at a fast pace.

He tells you what you want to hear.

ami: ph>kl chu daza:n tso:~g tI ami: ph>kl chu gatsha:n tshetI.

With a puff of breath the lamp is lighted, and with the same puff it is put out.

Blessing or curse from the same mouth.

He blesses as easily as he curses.

ay zar yi kh>sh yiyi ti kar.

O money, do whatever you want to do.

One can do whatever one wants to do if one has money.

Money makes the mare go.

Money is power.

al kashmir m>rdI pasand.

The Kashmiris are fond of the dead.

Never speak evil of the dead.

allkulis cob tullkulis tambl.

To beat a pumpkin plant (and) to frighten a mulberry tree.

To express anger on someone that was actually meant for someone else.

all ruvin' va:~gan kaDIn'.

To sow pumpkins, and get brinjals.

To obtain unexpected results.

allkulis tullkul bana:vun.

To make a mulberry tree out of a pumpkin plant.

To make a mountain out of a mole hill.

allba:las nI akIl tI na mo:th.

A yoked-bull (an odd person) has neither brains, nor does he die.

A Dictionary of Kashmiri Proverbs

alan phal tI nendan da:ni.

There is fruit by the plough, and paddy according to pruning.
It pays to work hard.

alan hIndi da:di va:~gnan sag.

When pumpkins are watered, brinjals also get watered.
Some small people are often benefited when the benefit is given to the big ones.

ali: ka:kIn' da:~dI havar, akh nI atsa:n garI tI b'a:kh nI ne:ra:n barI.

Ali's yoke of oxen: one won't come in, and the other won't go out.
A poor man's unmanageable family.

ashraph gav suy yas ashraphI a:san.

The man with gold is a gentleman.
The rich person is considered noble.
Money is power.
The rich can do no wrong.

asla:m alaikum, ga:si g'ADa: diytav.

'Aslam-Alaikum (Greetings, to you), give me a bundle of grass.'
To be very selfish.
To greet someone only for a favour.

asav natI lasav kithI pA:Th'?

If we don't laugh, how can we live?
He who laughs lives longer.

asma:nas sI:th' buz' buz' ga:DI kheni.

To roast fish on sky and to eat them.
To talk big.
To think too much of oneself.

a:kh hay tI ontham k'a:? yimIhay tI kh'a:~vIhA:m k'a:?

Since you have come what have you brought for me and what will you give me if I visit you?
To be very selfish.

A Dictionary of Kashmiri Proverbs

a:gl kara:n ne:thlr tl parzun nl ma:na:n.

The master gets married, but the servant does not accept it.
How does it matter if reality is ignored?

a:gl boD pAhras, no:kar boD vAhras.

The master is great for a while, but the servant is great for the whole year.

The bosses come and go; the subordinates stay on.

a:gar kha:n tsa:ya:v gagar va:ji, tati me:jas nl kom ya:ji.

Agar Khan entered into a rat hole, but he didn't get even bran cakes there.

A rich person may not get everything on asking everywhere.
Even the rich cannot get everything everywhere.

a:~ca:r noT Akis khot, tl beyis hot.

One person's pot of pickles turns good and another's rots.

The same job may turn out profitable for one, but unprofitable for another.

One man's meat is another man's poison.

a:dam basti: andar chu sir.

A secret is (concealed) under the skin of a person.

Only humans can keep a secret.

Man is a mysterious creation.

a:bl tall shra:kh.

A dagger hidden in the water.

A traitor in the group.

a:bl nATis manz phaTun.

To be drowned in a pitcher of water.

To get engrossed in trifles.

a:bas andar krAnD.

A basket in the water.

(A basket remains filled with water as long as it is in the stream. It is empty the moment it is taken out.)

A Dictionary of Kashmiri Proverbs

To thrive under patronage.

a:mas sl:th' har gAyi, kha:mas sl:th' garI karun.

To quarrel with a commoner is to live with an inexperienced person.
It is foolish to pick up a quarrel with someone lower in status.

a:men Ta:ken ti:l phe:run.

To pour oil in raw clay pots.
To waste one's efforts on a naive person.

a:mIn' uk ToT.

A pony of Amnu.

(The story is about a horse which belonged to the village Amnu. It is said that whenever a person would ride it, it would run towards a steep slope. Afraid of the fall, the rider would jump off the horseback and let the horse free. One day a professional rider was called. He rode the horse and the horse took him to the same slope as usual. The rider did not jump off the horse. Instead lashed it hard. The horse stopped and did not jump on the slope. From that day onwards, the horse did not play this trick.)

One who makes false excuses; a shirker.

a:yas nI a:yas, sheyi rel' p'a:yas, tre reth Anim kipha:yath.

vuchiv ba: lu:kav sharImda:r dra:yas, to:ti chim kara:n shika:yath.

I came (to my in-laws), gave birth to a child just six months after my marriage, and saved three months. Listen to me, how nice I proved to be, even then my in-laws complain against me!

To be adamant and justify one's misdeeds.

a:yi vA:nis tI gAyi ka:~dris.

Came to visit a shopkeeper, but went to a baker's shop (instead).

(The story is about Lal Ded, a Kashmiri saint, who wanted to bless a shopkeeper, but blessed a baker instead).

To give benefit to someone in place of someone else.

a:rlm' kAd nI muj, tI pheki:ran do:rus halam.

The gardener had not yet dug out the radish, when the beggar held the alms-bowl in front of him.

A Dictionary of Kashmiri Proverbs

To ask for the chicken before it is hatched.

a:li ditso:v ta:li g'av, z>vi korun l'av tl l'av.

Ali greased her head with *ghee* (clarified butter), but the lice licked it up.

Money in the hands of a spendthrift.

a:v tl ja:v chu bara:bar.

When coming or going are alike.

A carefree person who bothers neither for gain nor loss.

a:v tl s>nlsund !? gav tl ga:suv.

If it comes, it is golden; if it doesn't, it was made of grass.

Welcome an opportunity as it comes; call it a trifle if it doesn't.

Neutral attitude.

"a:" lavi pantsa:h, tl "na" lavi lach.

'Yes' is worth Rs.50/- and 'no' is worth a lakh.

Sometimes 'no' or refusal of some persons is more valid than 'yes'.

Someone's refusal is more valuable than acceptance.

Better 'no' than 'yes'.

a:vlanas manz henl yun.

To be caught in a whirlpool.

To be surrounded by worries all around.

a:sun gav A:rakh, buthi peThay chu nana:n.

If one possesses something or is equipped with certain qualities, it is reflected from his face just like perspiration on the face.

The face is the index of mind.

a:sun chu hechIna:va:n na a:sun chu mandlcha:va:n.

Prosperity teaches one, and poverty puts one to shame.

Prosperity improves one's personality, adversity cripples it.

a:sma:nl pev tl zAmi:ni logus dab.

One who fell down from the sky, came crashing on the earth.

The higher the fall the grater the crash.

A Dictionary of Kashmiri Proverbs

Out of the frying pan into the fire.

a:sma:nl vAtsh bala:y il kha:nl gAri:b kujast.

Misfortune descended from the heavens and sought a poor man's hut.

a:~ca:r noT Akis khot il beyis hot.

A pitcher of pickle turns out good for one, and rotten for the other.

One person loses and another gains in the same business.

a:ham hay ontham k'a:, yimay hay diHA:m k'a:?

Since you have come, what have you brought for me? If I visit your place, what would you give me?

A selfish person.

i

isla:mba:dl kheyi u:~Tan kapas il varmuli tsATikh du:nis nas.

A camel grazed cotton at Islamabad (Anantnag) and the nose of a carder was chopped off at Baramulla.

One commits an offense, and someone else gets punished for it.

u

uIni bala:yi tut.

One innocent person is punished in place of someone else.

One pays for someone else's fault.

Justice miscarried.

o

on k'a: za:ni pron batl.

A blind person doesn't know what the white rice looks like.

A blind man is no judge of colours.

A stupid person doesn't know what is good or bad.

A Dictionary of Kashmiri Proverbs

*on kho:tsi nI anigaTi,
kani phaTi nI vedrI za:~h.
hu:nis ADij ro:Ti nI haTi,
ni:ki: kArith ra:vi nI za:~h.*

A blind man will not fear the darkness. A stone will never be broken by ice. A bone will not stick in a dog's throat. A good deed will never be lost.

*on da:~d ra:vlra:va:n sa:sas da:~das vath.
One blind ox will lead a thousand oxen astray.
One fool misleads many people.*

*or zuv dor koTh gAyi bAD davlath.
Health is wealth.*

*o~glas peTh bAnglI.
A banglow (is constructed) upon an inch of ground.
A baseless matter which does not last for long.
To build castles in the air.*

*o:khun sA:b bA:gra:va:n tsa:TI shuren hInzI ts>ci.
The Mulla is distributing the loves of bread brought by his students.
To be generous at someone else's cost.*

*o:r mI gatsh, uI yu:r' v>II.
Don't go there, and come over here.
A mother's bowl yearns towards her own child.
To be selfish.*

k

*klji peTh ka:jlvaTh, vilinji peTh v>khul.
A pestle upon a peg, and a mortar upon a clothes line.
Unorganized system. Impossible things.*

A Dictionary of Kashmiri Proverbs

klts'o:mut hu:n, ru:d dAriya:vas manz b>Di pa:nI, khot boTh tI bArin lu:kh.

Like a wet dog, if it remains in river, it will drown, if it comes out on the bank, it will fling water on the people.

A person who doesn't do good either for himself or for the others.

"kl:ris sl:t' garI kiThkIn' koruth?"

"yiy tAm' dopnam tiy korum."

"How did you get along with a crooked person?"

"Whatever he said, I did."

The only way to live peacefully with a sullen person, is to do as he wants you to do.

kAmi:nas khldmath chi zAmi:nas cho:b.

To serve a mean person, is to beat the earth.

To serve a mean person is an unprofitable task.

kAl' sund bo:l bo:sh za:nan kAl' slnd' mo:l mA:j.

Only parents understand a dumb person's speech.

kAlis mAnDis kh>da: rA:z'.

God is pleased with the dumb and the simpleton.

God helps a simple hearted person.

kAshi:ri kaha:y garI.

There are only eleven households in Kashmir.

A limited option.

kAshi:ri mat'o:v dev, vuTh zI tI zev.

A demon in the form of two lips and a tongue have attacked Kashmir.

Rumors cause instability (in Kashmir).

Gossip is believed in Kashmir.

kA:zis tI la:-tshas mu'l k'a:?

A qazi (a judge who performs marriages) and an eunuch have nothing in common.

An uneven association.

A Dictionary of Kashmiri Proverbs

kA:n' Ach vuzi k'a: nendri.

What will wake up the blind eye from the sleep?

A futile exercise.

What cannot be cured must be endured.

kA:nis cha: buthis peTh ka:n'av dāpa:n?

Does anyone call a cipher 'a cipher' at his face?

A stupid person is not called a stupid at his/her face.

kA:m gAyi hu:n', "drl" karus tl gAyi.

The work is like a bitch, command it to go away and it will.

The work cannot be accomplished if the worker is scolded. A workman is afraid to take up a job in the presence of the master, who is likely to nag him.

"kA:hilo: tsA:~gis di ph>kh."

"Ach Tuviv, tso:~g gatshi tshell pa:nay."

"O lazy fellow, put off the lamp."

"Close your eyes, the lamp will be extinguished of its own."

Laziness is a curse.

katrl katrl chu dAriya:v sama:n.

The river is made up drop by drop.

One can save enough, by saving little by little regularly.

Light gains make a heavy purse.

kath chay A:sas manz la:l, nebar dra:yi tl gAyi th>kh.

The word is a diamond in one's mouth, the moment it comes out, it becomes spittle.

Think before you speak.

Keep a secret.

kathi kotsh, vati paklvIn'.

Bribe for a word, and road toll for the walking.

Maladministration and corruption.

kath sl:th' hA:~Thi d>d va:lun.

To cause milk to flow from the breasts of a barren woman by a word.

A Dictionary of Kashmiri Proverbs

The power of a word at the command of a cunning person. To achieve something impossible merely by the magic of words.

kani kapas kaDIn'.

To obtain cotton from the stone.

An impossible task.

kanas batl ladun.

To stuff the ear with food.

To over feed someone.

Advice to a stupid person is wasted.

kani garl barun ja:n tl va:~glj garl nl.

Better to fill one's house with stones than to let it out.

kani nakhl kAn', tl me nakhl nl ka:~h.

One stone lies close to another, but there is nobody near to me.

To be lonely.

*kani phol tl nu:nI phol gav dArya:vas. kani phAl' dop, "bl golus".
nu:nI phAl' vonus, "yusuy gol tl suy gol."*

A pebble and a piece of salt fell into the river. The pebble said, "I am dissolving". The piece of salt replied, "The one which has (actually) dissolved has perished."

No use to complain as long as others are worse off.

kani lag' a: na:r, zi zA:nis yiyi a:r.

Will the stone burn that the acquaintance should have mercy?

Save me from my friends.

kandas tl muji kunuy s>:d.

The sugar-candy and the raddish taste alike.

All the same to a person whether good or bad.

When good and bad persons are not distinguished.

kam gatshi kh'on tl gam gatshi nl kh'on.

Better to eat less than to worry.

A Dictionary of Kashmiri Proverbs

kamas chu kama:l, tI tsAris chu zava:l.

The less has excellence, and the more has a fall.
Better to be content with less than to aspire for more.

kall peThI' sA:la:b.

A flood over one's head.
Deep in trouble.

kalas ti raz tI nalas ti raz.

A rope for the head, and a rope for the legs.
A strict watch over someone.
A straight jacket.

kalas peTh gA:r' phuTtIrA:vith khen'.

Breaking water nuts on someone's head and eating them.
To make living with difficulty.
To keep the wolf off the door with difficulty.

kalī nu:n zi nu:nuy, kali s'on zi s'onuy.

"O dumb one, is it salted?" "Yes it is."
"O dumb one, is it not salted?" "No, it is not."
When no distinction is made.

ka:han garan kuniy tA:v.

Eleven households share one frying pan.
Acute scarcity. Hard times.

ka:kun ha:put, me tra:ya:v tAm' tro:vus nI.

Father's bear. I left him but he did not let me free.
To take up a quarrel with someone and to be in more trouble.

ka:ni Ach s>rmI tI lanji zangi pA:ja:mI.

Antimony for the blind eye and trousers for the lame leg.

ka:ni ko:ri korukh ru:n, tI sho~gnas k'uth go:s kuTh ka:mIn'.

The one eyed girl was married, but she could not get a room to sleep in
(with her husband).

A Dictionary of Kashmiri Proverbs

Misfortune doesn't go away easily. One problem creates many other problems.

ka:yur na:r tI parud ya:r, yim d>shIvay chinI v>pha:da:r.

A pine wood fire and a strange-friend, these two do not last for long.

ka:ri kh>da:h za:ni kh>da:h.

Only God knows His own deeds.

ka:l chunI kaDa:n prItsh' prItsh' pra:n.

The death doesn't kill after seeking permission.

Death keeps no calendar.

ka:v chajo:k sati'sa:bni tas tsol nI panun krehn'a:r

A crow was washed with soap several times, but its own black colour did not go.

ka:v chu ga:Tul tI panIni: to:~ti sl:t' kheva:n gls.

The crow is wise, but it eats shit with its own beak.

A wise person also commits errors.

ka:vI ka:vI ka:vI hath.

Crow by crow, a hundred crows gather.

When there is a quarrel between two persons, people gather in no time.

ka:vI yenivo:l.

A crows wedding party.

A bad wedding arrangement.

Noise.

ka:van hecha:v kakIv sund pakun, panInuy pakun moThus.

A crow learnt to walk like a partridge and forgot its own style of walking.

Useless imitation.

ka:~h nI kA:m tI k>llgo:m.

No work in hand still a visit to Kulgam (a town).

To while away the time.

A Dictionary of Kashmiri Proverbs

ka:han ka:h vatI.

Eleven persons take eleven paths.

Pulling in diverse directions.

Disunity.

ka:han kunuy she:ta:n.

One wicked person is enough for eleven persons.

ka:han garan kuni: tA:v, hemath rA:v tI vanav kas?

Eleven households share one frying pan. When courage is lost, to whom should one complain to?

Time of great disorder and distress.

ka:han ga:v rA:vmItS.

Eleven persons have lost their cow.

A great loss, but many to share it.

Too many masters cannot manage a simple thing.

Disunity in a household.

Too many cooks spoil the broth.

ka:han di:kan say, Akis nI tshuna:n vay.

One promises to cook eleven pots, but does not put rice even in one.

Great promises but little deeds.

ka:han mA:l' pAtran kunuy shra:nIpaTh.

One loin cloth for eleven members of a family.

Utter distress and poverty.

ke~hki chu da:n kA:niyi peTh, tre man rana:n, tI she man theka:n.

Kehki has her hearth at the top floor; she cooks three kilograms and boasts of six.

One who shows off.

ke~h matI ditam kanI tall nitam.

Don't give me anything, but lend me your ear.

One desires that someone should listen to him/her.

A Dictionary of Kashmiri Proverbs

ke:~klaci chu peva:n Da:yi gari ya:d.

A lizard remembers an hour afterwards.

One who misses an opportunity.

A forgetful person.

kun' zin' hAr chanI gaji ti daza:n.

A single log of wood does not burn even in an oven (fireplace).

A single person cannot do much.

kuni gabi muTh' lej.

A vessel full of soybeans for a single sheep.

Too much to eat for a single person.

One who does not share his resources with others.

A pampered child.

kuniy gabi sha:l.

A lone sheep is always taken away (or killed) by a jackal.

A single person is always in trouble.

kunis po:sha:n sA:ri:, kun nI po:sha:n kA:~si.

Everyone takes an advantage of a single person but the single person cannot face anyone.

kunuy Tang pop ja:n, phot bArith kha:m nI.

garI AndrIc s>n ja:n, ga:mI AndrIc za:m nI.

v>prI sInz lekh ja:n, pitIr' sInz pa:m nI.

A single ripe pear is better than a basket -full of unripe ones. A co-wife in the house is better than a husband's sister living in the same village. A stranger's abuse is better than a cousin's reproach.

kur kur kArin panIni gari, tI Thu:l trA:vin lu:kl hInDi gari.

Crying 'kur kur' (crowing) in one's own house, and laying eggs in stranger's house.

One who helps others and not his own relations.

kulis khAsith g>DI rab.

To climb a tree and smear mud on the trunk to make it slippery.

To engage someone for some task and then back out.

A Dictionary of Kashmiri Proverbs

To deceive someone.

kulmul chu shu:ba:n langav lanjav sa:n
a:dam chu shu:ba:n shurev mur'av sl:th'.

A tree looks good with its branches and foliage, and a man looks good with his family.

ku:r gAyi lo:ri rus p'a:dl.

A daughter is like a runner (herald) without a stick.

The runners make demands while showing stick.

A daughter makes demands with no stick in hand.

ku:r cha a:snas chenIra:va:n tl na a:snas mandlcha:va:n.

A daughter decreases the wealth of the rich, and is a cause of shame to the poor.

ku:r baDnas tl tse:r papnas chunl ke~h ti laga:n.

It doesn't take much time in the growing up of a girl and ripening of an apricot.

ku:ri: vonImay, nōshi tsI bo:z.

O daughter, I'm telling you. O daughter- in-law, listen to it.

To communicate indirectly.

Message communicated to one is meant for someone else.

"koDris sl:th' d>h kithl koDuth"

"yiy dopnam tiy korum."

"How did you manage to spend the day with the odd person?"

"Whatever he told me to do, I did."

kotuy gatshakh giliye:? be:ri be:ri kha:h.

kehe:y karni giliye:? Thu:lan dini pha:h.

ka:t'a: chiy giliye:? ka:h kinl ba:h.

akha: diI giliye: , p>trI ma:z hay ka:~h.

kehe:y go:kh giliye:? kh>da:yan lodukh ra:h.

Where are you going, O water fowl?

Along the path to the field.

What are you going for, O water fowl?

A Dictionary of Kashmiri Proverbs

To hatch on my eggs.
How many have you, O water fowl?
Eleven or twelve.
Give one to me, O water fowl.
By my son's life, I have none.
What happened to them, O water fowl?
God has held them guilty.

kobis lath dava:.

A kick works as a treatment to a hunch backed person.

koh ko:iva:l, il yA:r so:bl da:r.

Where a mountain is the police officer, and the pine tree the regional head.

Maladministration or misrule.

ko:ri lekh gAyi to:ri dab.

To have one's daughter abused is like receiving a blow from an adz.
It hurts a lot when one's daughter is abused.

ko:ri hund batl gav gA:v hund guh.

The food eaten at one's daughter's place, is like eating cow dung.

k>klr karihe: na: ma:n, magari pu:ten k'a:h kari?

The hen would have been a match (if she could), but would it do to her chicken?

When one is pulled down by one's own obligations and compulsions.

k>klr tacha:n il pu:t' hecha:n.

The hen scratches and the chicken learn.

The young ones imitate elders.

k>klr dapa:n me k'a: ra:h,

batakh Thu:lan ditum pha:h.

The hen asks, "What is my fault I have only hatched duck's eggs?"
Sometimes one suffers by doing good to others.

A Dictionary of Kashmiri Proverbs

k>kath nay tI kAn' kath k'a:?

If it is not a gossip, why to say it in someone's ear (or whisper)?
Secrets are not narrated loudly.

k>karan m>khl chakun.

To scatter pearls for the cocks.
To waste good advice on the foolish.

k>kras kuni: zang.

There is only one leg to the cock.
An adamant person.

k>kur gatsh'a: ba:h trakh?

Will a cock ever weigh sixty kilograms?
Can a mean person ever become great?

kwakur yu:t veTha:n chu t' u:t chu kara:n nic rekh.

The more a cock fattens, the size of its droppings become smaller.
One who gets richer, becomes more miser.

k>kur hay kheyi kha:r, to:ti sapdi nI kha:r.

If a cock eats a *kharwar* (about eighty kilograms), it would not become a *kharwar* in weight.
A person doesn't become great just by eating a lot.

k>kur hay thA:vizen m>khl De:ras tati ti heyi tachun.

If a cock is kept on a heap of pearls, it will start scratching there also.
One does not give up one's habit so easily.

k>krI hInzi lati chinI pu:t' mara:n.

Chickens do not die by the hen's kick.
Children don't die by the mother's curses.

k>li ka:jvaTh khasi nI hokh.

The pestle will not come dry out of the river.

k>li kh>tI k>l sardly.

Rivers are colder one after the other.

A Dictionary of Kashmiri Proverbs

One w'·o attains bad experiences one after the other.

k>li graza:n kavay chakh? a:gur vuchiith.

"O river, why are you roaring? "On seeing my source."

The importance of background.

k>li tshunun chu a:sa:n, tI kha:run mushkil.

It is easy to throw any thing into the river, but difficult to take it out again.

It is easier to lose relationships than to build them.

kranjili kranjili po:n' sa:run.

To carry water in baskets.

A futile exercise.

To waste energy.

kra:m cha: pa:m zi tsakh yiyi.

Is surname a reproach that one should get annoyed?

kra:llsly chu khonD ba:nl a:sa:n.

A potter has a broken vessel for his own use.

An unusual thing.

kruhun obur garI garI kare:, chot obur dare: nl za:~h.

The black cloud will only thunder, the white cloud will never stop raining.

The black clouds do not bring rain.

kruhun baTI, chot Du:m, tI v>zul musalma:n.

A black complexioned Hindu, a fair complexioned cobbler, and a brown Muslim are deceitful characters.

kh

khIzmath/khIdmath cha azmath.

Service is greatness.

A Dictionary of Kashmiri Proverbs

khAnd' ladas khond patay.

A hurt person is hurt over and over again.

The misfortunes do not come alone.

khAris ra:j Da:yan garen.

A wicked man's reign lasts for an hour.

khA:rl nI bo:g tI sharI.

No share in the good, but in the evil.

A good friend.

khA:ras tA:jil tI n'a:yas tA:til.

Be quick to do good, but slow to quarrel.

khA:ra:tas chu bajar.

The greatness is in giving away alms (or helping the poor).

khA:ruk go:m tasleh ca:ni, sharI nishi rachtam kh>da:yi.

I do not ask for blessings or good, but O God! save me from wickedness.

khA:shizan peThIkani, khA:shi marId sar gardan.

A woman's relations are respected, but not so of a man's.

khamihe: gur tI khama:n cha gunI.

It could be genuine for horses to complaint, but (instead of horses) complaints are made by the load sacks (or saddle bags).

khAr k'a: za:ni za:phra:nIc kadIr?

An ass does not know the importance of saffron.

A stupid person does not know the importance of quality.

khAr kira:yi A:shInA:yl: k'a:?

While (paying) the hire (charges) of an ass, one's relations should not come in.

One shouldn't be hesitant in claiming labour charges for work done for relations or somebody else for that matter.

A Dictionary of Kashmiri Proverbs

khar khenay khar kha:v.

One is called an ass eater, without having eaten ass flesh.

A false charge or blame.

A false accusation.

khar pu:tis gur'pu:t peTh'vA:n'.

Asking a colt as a gift for buying a foal.

kharl b>d tsAlinay, tl ve:dl b>d lAginay.

May bad knowledge (an ass's understanding) flee from you, and the Vedic knowledge (good knowledge) come to you!

A blessing for the child about to start education.

kharas nar tl naras khar.

An ass for a human being, and a human being for an ass.

An uneven couple.

Marriage of inconvenience.

kharas khasnl nl mandchun, kharas khar khar karnl mandchun.

Not to feel ashamed of riding a donkey, and to feel ashamed in scratching it.

Not to feel shy in using a particular item, but to feel shy in maintaining it.

kharas khAsith tl buth path kun kArith,

ka:lcan mongnakh kharIhan phirith.

One rides the ass with his face towards the tail.

And in the evening asks for an ass from them.

A shameless fellow.

kharas kharl kharl.

A comb for the donkey.

To honour or praise one not worthy of it.

kharas go:r a:prun.

To feed jaggery to an ass.

To give advice to a stupid person.

A Dictionary of Kashmiri Proverbs

kharas go:r ya:ji.

A jaggery-bread for the donkey.

A good advice to a stupid.

kha:nImA:lis nI ko:j tI parzanan mimuz.

No breakfast for the dear one, but a luncheon for the strangers.

kha:nI ma:jen ta:nI ba:gay.

A pampered girl (who is brought up with a lot of care and affection), may not get a husband of her choice.

kha:nI ma:len cha a:nI ma:nay gatsha:n.

The children brought up with a lot of care and affection, (often) face acute problems.

kha:nI ma:len nI ko:j tI parden sa:l.

When there is not enough food for one's own children, outsiders are invited over a feast.

kha:nIda:r gav tha:nIda:r.

The head of the family is like a police officer.

kh'a:vun chunI ra:va:n.

Feeding someone does not go waste.

kheta: mala: ke:~tsha:, a:u:z bila:.

dita: mala: ke:~tsha:, nau:z bila:.

"O mulla, eat something." "Let me pray to God."

"O mulla, give me something." "God defend us."

A selfish person who is ready to accept hospitality, but hesitant in offering it.

khenI kheva:n tI venI DA:l' DA:l'.

Someone is eating his meals, as though picking *vena* (a kind of green) plant.

Eating but pretending as if one doesn't want to eat.

Mannerisms in eating to show off.

A Dictionary of Kashmiri Proverbs

khen' m'AT, nA:l' zAT, gAyī bAD davlath.

Something to eat and something to wear is a big wealth.

khenI manz v>kus.

Unnecessary conflict while eating.

An unnecessary quarrel in the family.

khenIvo:luy kheyī tI kh'a:vi.

na khenIvo:l k'a: kheyī tI kh'a:vi?

One who knows how to eat, will eat and also feed others. The one who doesn't know how to eat, will neither eat himself nor can feed others.

khenā: m'u:Th tI ho:run T' oTh.

Sweet to the taste, but bitter to pay for.

khemas kha:r tI ho:ras nI ha:r.

I will usurp his *kharwar* and will not pay a penny.

A selfish person.

khey khey go:mut gA:s, mo:tIc chas nI khabar.

One who has become lustful only by keeping on eating, and is not aware about the death.

khey gA:v ga:sl, darmiki pa:sl.

O cow, eat grass for the sake of *dharma*.

kheva:n pa:nas tI theka:n jaha:nas.

Eating to oneself, and boasting to the world.

A selfish person.

khuris va:ti mAHniv tI shuris nI.

One can solve a knotty problem, but not the problems of a child.

It is not easy to handle a child.

khu:~tis peTh khu:~t.

Injury after an injury.

Misfortunes never come alone.

kh'on gatshi t' utuy yuth beyis kh>sh yiyi.

One must eat only as much as is pleasing to others.

kh'on con chu pa:nas pa:nas, pa:m cha bA:grith.

When it comes to eating, everyone is separate and when it is to share a blame, all become partners.

People would eat individually but unite in blaming the host.

kh'on d'un pola:v, tl athl chalun gA:v mlthrl.

Giving *pula:v* (a special dish) to eat, and cow urine for washing hands.

To wash away the good done by an abuse of a word or a deed.

khor hay a:si bilkul sa:ph, to:ti a:snas hath phephar.

If a scabby head is clean, still there will be a hundred pimples on it.

"kho:ph kAm'sund chuy?" "panInis mohllda:rl sund."

"Who are you afraid of?" "My mohalladar (head of the mohalla or locality)."

One is afraid of one's own people.

kh>jl chu khoshi: kara:n zi necuv chum ga:Tul.

necuv chus pa:ml diva:n zi mo:l chum be:kll.

The khwaja is happy thinking that his son is wise. And the son reproaches his father for latter's foolishness.

kh>jl chu pathly, tl Ta:v voth bro:~Thly.

The khwaja is much behind, but the news of his arrival has reached ahead.

News about highly placed persons travels fast.

News beforehand.

kh>ja: tsI ti yikhrl, bl ti samkhay nl za:~h.

O khwaja, neither you will come, nor shall I see you again.

kh>ji ti mu:d, tl tsa:s ti bale:yi.

The khwaja died, and his cough was cured.

Death puts an end to all the ailments.

Death ends all the ailments.

A Dictionary of Kashmiri Proverbs

kh>jl b'u:Th va:n tl lejav sa:n.

The khwaja (shopkeeper) opened a shop alongwith all his pots (which are empty).

kh>jl m>mln' Thu:l, ka:h hen' tl ba:h klnln'.

Khwaja Mohamad's eggs, buying at the rate of eleven and selling at the rate of twelve.

A business at loss.

"kh>jl sA:ba:, ga:m n' uho:v."

"asi tro:v pa:nay."

"O khwaja, your village has been taken away from you." "I have given it up on my own."

To reconcile with the loss.

"kh>ja: disA: bail." su tula:n pa:nl pAthrl.

"O khwaja, give me food." He himself picks it up from the ground.

To ask for help from someone who needs it himself.

To seek help from a helpless person.

kh>da: chu Thu:las zuv diva:n

God puts life in an egg.

God gives life to a lifeless thing.

kh>da:yi slnz khAr tl nA:ydl slnz tsheph.

God has given the scab, and the barber causes a wound (in it).

One misery followed by another.

Calamity followed by catastrophe.

Misfortunes never come alone.

kh>ran ni khra:v tl padma:n na:v^l.

Not even wooden shoes to wear for her feet, yet she is called Padmiani (a queen).

g

gA:n' buDi tI yendIr kati.

When the prostitute becomes old, she spins the wheel.

gA:D cha dArya:vas andar tre:shi ba:path mara:n.

The fish dies of thirst in the water.

gA:v za:v votsh suy me gotsh.

The cow bore a calf, which I should have (and will have).
To be greedy.

gA:v chu vonmut, haTikin' ditam tI lATi kin' dimay.

The cow has said, "Give me by the throat (feed me), and I'll give you by the tail (i.e. I will supply milk)."

Feed a cow well, and it will give you milk.

gA:v ma:r bo:zan sA:ri:, tI da:~dI ma:r nI boza:n ka:~h.

Strike a cow and everyone will sympathize with her, but strike an ox and nobody will say a word.

A woman gets sympathy more easily than a man.

gA:~Th k'a: za:ni pa:zI sund shika:r.

What does a kite know of the prey of a hawk?

gA:~Th k'a: za:ni baci do:d, tI hA:~Th k'a: za:ni p>trI do:d.

What does a kite know about the pain of its prey (i.e. chicken)?

What does a barren woman know the pangs of child's birth?

gA:~Th nI kuni tI gA:~TI o:l.

The kite is nowhere, but there is a kite's nest.

Building a stable, before obtaining a horse.

gagur kho:tsa:n brA:ris, bro:r kho:tsa:n hu:nis.

A mouse is afraid of a cat, and a cat is afraid of a dog. No one is fearless.

Everyone has someone superior above him.

A Dictionary of Kashmiri Proverbs

gagur chu kara:n brA:ris la:r.

The mouse is chasing away the cat.
Something unusual.

gagur tsa:v lAkri bani, heth k'a: tsa:v zi kheth dra:v.

A rat entered a pile of wood. What did it take with it, and what did it eat and came out with? Nothing.
An attempt in futility.

gagur voth brA:ris kheni.

A mouse attacks a cat.
When a weak person attacks a strong one.
A knight attacked by a wreck.

gur'an nI po:sha:n, l'Az banen co:b.

One who is not able to restrain horses, beats the dunghill.
One who cannot argue with the strong persons, shows anger on the weaker ones.

gagur heki nI Atsith panInI va:ji, patI heth ma:ji!

The rat cannot itself enter into its hole, still it takes its mother along with.
Hardly enough for one, and yet two or more want to share it.

gagra:yan chunI ru:d.

The thundering does not cause rain.
One who talks much or tall does not get any benefit.
Barking dogs seldom bite.
Empty vessels make much noise.

gaji su:r koDum, paji su:r lodum tI trovum, gAyam tre ka:mi.

la:ll vuzIno:vum, d>dIda:m co:vum tI patI beyi so:vum, gAyam she ka:mi.

I took out ashes from the fireplace, put them in a basket, and then threw them away: I have done three things. I woke up the baby, gave him a little milk, and then put him to sleep: I have performed six jobs.
To pretend to be busy.
As busy as a hen with one chicken.

gabi buthi ra:ml hu:n.

A sheep in appearance, but a wolf at heart.

A wolf in sheep's clothing.

garl gav tsakl na:v dakl diy diy paklna:v.

The house is like a turf-boat, which is driven ahead by constant roving and pushing.

garl gunDI.

The bully in the house.

One who cannot achieve much out of his house.

A boastful person.

garlmand chu de:va:nI.

A selfish person is mad.

garl vanday garl sa:sa:, barl nebar ne:ray nI za:~h

O home, I would sacrifice a thousand houses on you, and would never step out of the door.

No place like home.

East or west, home is the best.

garas manz ganga:.

Ganges in one's own house.

Everything available at home.

gari gaTI tI mAshi:di tso:~g.

Darkness in the home, but a light in the mosque.

Darkness in the hearth and light in the church.

gari d'un tI zA:min nI atsun.

It is better to give something of one's own than to stand surety to anyone.

gari peTh za:mtur, barl peThI hu:n.

A son-in-law who lives with his in-laws is like a dog at the door.

A Dictionary of Kashmiri Proverbs

gari nu:n ti:l a:sun.

To have salt and oil at home.

Availability of bare necessities at home.

gari vari dagni.

To pound spices in the house.

A coward. One who is afraid to come out of the house.

g'av kheva:n tl gardani kun athl la:ga:n.

While eating *ghee*, feeling the neck with hand (to see if he is getting fat).

One who is very impatient to know the effect of the treatment which has just begun.

g'avlha: tl g'av khyo:m brA:r'.

I would sing but the cat has eaten my *ghee*.

(The word *g'av* means 'to sing' as well as 'clarified butter'.) To make a lame excuse for one's incompetence.

A bad workman quarrels with his tools.

ga:TI cha: na:TI, ba:zrl hezi mAl'.

The wisdom is not like mutton, which can be bought from the market.

Wisdom cannot be purchased.

ga:Di chu a:bl manzly tre:shi hund tama:h.

A fish craves for water in the river itself.

ga:m chu kha:m.

The village is raw (not a place to get all what one would like to have).

Rural life is full of hardships.

gAri:bas gobur za:v. onun kati?

A son was born to a poor man. People asked, "Where from did he bring him?"

A poor man's happiness is not relished.

A pauper's prosperity puzzles all.

A Dictionary of Kashmiri Proverbs

gari ti ha:kh, pari ti ha:kh, na:hkây zuva: gari: dra:kh.

The same swede (a green vegetable) in my own house, the same in another's house. O myself, you should have not come out of your own house.

When one doesn't get better food at other's place.

garl vaday garl sa:sa:, barl ne:ray nl za:~h.

natl karay Dubl Da:sa:, phi:rith yimay nl za:~h.

My home, I may sacrifice a thousand homes on you, and would never come out of your door. Or, I would destroy you totally, and never return to you.

Two extremes of the like and dislike for the home.

The home is sweet as long as it provides comforts.

g'av khenay chanl gardan m>Ta:n.

Ones' neck doesn't get fat without eating *ghee* (clarified butter).

A person who takes bribes.

ga:ni ro:v ru:n, kami sha:hruk.

A prostitute lost her husband. Who knows of which city?

When whereabouts are not easily traced.

ga:v ti ca:vun tl votsh ti ranzIna:vun.

Milk the cow, and also keep the calf satisfied.

To enjoy and let others also enjoy.

ga:v diyinl tl votsh ceyi nl.

The cow will not give (milk), and the calf will not suck it.

gur baDi so:n, da:nl kheyi co:n.

Our horse will grow big, and will eat your grain.

To derive benefit at others.

guren nl po:sha:n lez banen co:b.

When one cannot control the horses, one beats the dung hill.

To take the revenge of the strong from the weak.

A Dictionary of Kashmiri Proverbs

gur khAsith, tsa:dar mAnDith tI ga:v prAsith.

The horse can be assessed after riding it, the quality of the blanket can be assessed after shrinking it by washing, and the cow can be assessed after it has given birth to a calf.

Gold is tested in fire; man's courage is tested in misery; and horse is tested by riding.

gur chunI kheva:n pets, yeli chas b>chi laga:n, teli chu kheva:n mets.

The horse does not eat the bulrush, but at the time of hunger it will eat clay.

The hunger doesn't wait for tasty food.

Hungry stomach needs no dainties.

gur, zana:n tI shamshe:r, yim trenIvay chi bevapha:

A horse, a woman, and a sword, all the three are not loyal.

gur veTha:n co:n, da:nI kheva:n m'o:n.

Your horse is becoming fat by eating my grain.

To live on other's expense.

guri savA:r' tI kha:rci allgath.

Mare for riding, useless run for the foal.

(Mare is used for a ride and unnecessary expenses are to be incurred on the foal).

The foal runs along with the mare for nothing.

guris nI pAt' tI m>kdamas nI bru:~Th'.

No one should go behind the horse (it might kick him) and in front of the village headman (who might ask him to do some work for him).

gursas mA:l, tsoD heth patI kani.

One wants to have buttermilk, but has hidden the pot (which has been brought for it) behind one's back.

A person who wants to have something, but is feeling shy in asking for it.

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gur' chu dopmut, khasvInis kha:rath, vasIvInis va:ltam.

The horse has said, "I will help you to go up the steep, but you lead me down the slope".

It is easier for the horse to climb than to go downhill.

guren lA:gikh na:l tl khar gAyI paDar dA:rith.

Iron shoes were fixed on horses, and donkeys also lifted their hoofs for it.

When a stupid or weak person considers oneself at par with the other.

gu:r dap'a: zi m'o:n d>d chu tsok.

Will the milkman ever say that his milk is sour?

Everyone speaks high of himself.

Self praise is no recommendation.

gu:r' gari cha: votsh ra:va:n?

Is a calf ever lost in a milk vendors' house?

gu:r' vohvInI cha: votsh mara:n?

Does a calf die as a result of milk vendors' curse.

goT nay a:si, ga:sh kas ba:si.

If there is no darkness, how will one feel the light?

grI:s' chu vonmut, me gAtsh' a:sIn' zI kh>da:, Akis vanIhA: poz tl beyis apuz.

The peasant has said, "I wish I had two Gods, so that I would tell truth to one, and lie to other."

g>DI gav pa:nas, patI gA:r za:nas.

First for self, then for the stranger.

Charity begins at home.

g>DI lo:riha:n tl patI ko:riha:n.

First one asks for your walking stick, and then asks for your daughter.

g>DI yaD adl thar.

First food for the stomach, and then clothes for the body.

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g>DInic k>lay chay rI:n' mAtsIy,
doyim k>lay chay to:ti ke:-tsha:,
treyim k>lay chay ta:li maktSIy.

The first wife is mad for her husband. The second wife, has something good in her, but the third wife is like an ax on the head.

g>DInic k>lay chay hi: tay zi:.
doyim k>lay chay gari gari drIy.
treyim k>lay tsaTa:n sumI tI kadII.
tsu:rimi badal lagi nI ka:-h.

The first wife is a jasmine and and income. The second wife swears often by your name. The third wife cuts bridges and bunds. There is no match for the fourth wife (she is a real disaster).

g>DInic la:nath doyim n'a:math chay bara:bar.
The first curse and the second blessing are alike.
The first wife is valued more than the second.
The devil we know is better than the devil we do not know.

g>DIn'uk so:da: gatshi nI ra:vIrun.
One must not lose the first deal.
Never refuse the first offer.

g>bar cha: l>bar zi gAy gu:ris nishi tI An'.
Sons are not (like) cow dung cakes, which can be brought from the cowherd.
Sons are not so easily obtained.
Sons are precious.

grI:s ka:r gav jinIka:r.
A peasant's work is like devil's work.
A peasant's profession is very difficult.

grI:s' chi ditsmItS she:ta:nas ti bA:z'.
A peasant has deceived even the satan.
A peasant is very cunning.

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grI:s'tis nay pha:rsi: tog, ma:run vo:t nI.

If a peasant doesn't know Persian, he is not liable to be killed for it.
Everyone has his limitations.

Perfection is an attribution to God alone.

c

ca:nis ha:kas chunI pa:kh dinuk ha:jath.

There is no need to cook your swedes.

A perfect worker.

ca:y kam ya: zya:dl magar tAts.

It doesn't matter whether tea is less or more, but it must be hot.

ca:yi tI la:yi gatshi ogun asun.

A flame is necessary for preparing tea and for corn flakes.

co:n nI slthlr tI me:n' nI katlvIn'.

Neither you have got cotton, nor do I get the charges for spinning it.

co:n mongI trakh, so:n s'un akh.

Your five kilograms of *muung* (green gram) is consumed in our single meal.

The consumption is more, when a family is large.

ch

chAt' tI krIhIn' tsa:rIn'.

To look for black and white.

To look for false excuses.

chAn' mAT cha vaza:n.

Empty vessels make much noise.

chAl' chAl' z'un za:lun.

To burn wood after washing it.

To be over careful.

A Dictionary of Kashmiri Proverbs

chAl' chAl' ma:hra:zI.

A well washed bridegroom.

Dressed in very neat and clean clothes.

chAlith thavIn', tI vAlith nin'.

To keep (her) bathed, and to take (her) wrapped
(in clothes).

Where no dowry is given in marriage.

cham chiTh tI cha ma: kA:~si.

I have a printed cloth, which no one else has.

To show off. A dandy. A snob.

chalnI mal cha: atsa:n kinI ne:ra:n?

Does the washing make clothes dirty or clean?

It helps to discuss the problems for reaching a solution.

Discussion resolves the matter.

chalnI mal chu ne:ra:nIy, atsa:n chunI.

The washing removes the dirt and does not make it more dirty.

It helps to discuss problems in order to find solutions

cha:nI kIj.

The carpenter's wooden wedge.

It is believed that the carpenter keeps some lacuna or a fault (say a missing nail here and there) in the construction of a house etc., so that he is recalled to do the job and earn his livelihood.

To keep some lacuna in the work.

cha:nI Th>kh chunI basti ro:za:n.

The sound of the (tools of) carpenter does not remain a secret.

Truth cannot be hidden.

cha:nI Th>kas chu ras taya:r.

Soup is ready at the sound of the carpenter.

A skilled worker is honoured always.

A skilled worker does not die of hunger.

A Dictionary of Kashmiri Proverbs

cha:nas to:ri chaph pa:nas kun.

The showings of timber cut by the carpenter with his adz go towards him.

It is natural for every one to think in terms of one's own benefit.

Man is selfish by nature.

cha:nas nl co:~cl, kha:ras nl krotsh

A carpenter does not have a (wooden) ladle (for his own use), and a blacksmith doesn't have a poker (used for taking out burning charcoals from the fireplace).

Scarcity of items which should have been readily available with persons who make them.

cha:nas, bA:z' garas, tl sha:hsava:ras cha ADIy umlr.

A carpenter, juggler and a horse rider live only half their lives.

A risky job.

cha:v yith bail, tl da:v yith kathl.

Rice tastes good when it is properly cooked, and talking is good when opportunity is ripe.

Strike when the iron is hot.

chum tl karas k'a:?

I have (enough) what should I do to it?

To show off one's wealth.

Too much of everything is bad.

ch>kas nu:n tra:vun.

To rub salt on the wound.

To hurt a person who is already hurt.

To add insult to injury.

ch>n'a: T>n'a: karun.

To enjoy at any cost.

To spend lavishly and not to think about future.

Eat drink and be merry, tomorrow we may die.

A Dictionary of Kashmiri Proverbs

ja:hiI baTan chu Tho:kur tsallno:vmuI.

An irate Hindu has chased away an idol of god from his house.
Anger is harmful.

jaT paTh zi kh>da:yi raTh.

Act quickly and leave (the result) to God.
Those who do not bother about the consequences.

jangas manz chay Thi:l' ti tI gu:l' ti.

In war one may get a purse, or a bullet.
One may win or lose a battle.
In a battle there are losses and gains.

jandInIy cha z>vI a:sa:n.

Lice flourish in rags.

jandas pA:r' yath kArizi vandas ra:hat.

Blessed be the ragged garments, which provide warmth during winter.

jama:th gAyi kara:ma:th.

Unity among people is as good as a miracle.
Many things are accomplished by unity.

*java:nas nI ro:zga:r, l>kTis mA:j marIn', tI buDas a:shen' marIn',
yimI trenIvay kathI cha musi:bath.*

Unemployment for a young man, death of the mother for a kid, and
death of the wife for an old man, are the three terrible misfortunes.

ja:n kus chu? panun pa:n.

Who is good? your own self.
If one is good, one will find everybody else good.

ja:n gav su, yus ja:n kari.

Good is one, who does good to others.

ja:n chu panun pa:n.

Good is one's own self.

One who is good, will find everyone good.

ja:nI diI dasta:r, pa:nI ro:zI v>DI non.

My friend, give me your turban, and remain bareheaded yourself.
To be very selfish.

jigrIy chu kara:n ka:r.

It is the heart (courage), which helps to achieve, (and not the wealth).
The brave deserve the fair.

ts

tsI daph "beni", bI dapay "ba:yi",

panIn' kath cha panIn: ja:yi.

You call me 'sister', and I will call you 'brother'. The real fact (of relationship) will remain a secret with us.

The relationship is mutual understanding and not a public matter.

tsATith hendI vend, tI tsIhith so:da:.

Watermelon (should be purchased) after cutting it, and groceries after tasting (sucking).

tsAr cha aki phali ba:path hA:ra:n.

A sparrow is wandering for a single grain.

Everyone is in need of something. need.

tsAris ga:Tas chu tsor khur.

The wiser the man, the more in trouble.

tsA:~gis tal cha gaTI.

There is darkness under the lamp.

Nearer the church farther from God.

tsam tI nam vAsith r>khsath.

After wearing out (losing) one's skin and nails in hard work, one is dismissed (from service).

A Dictionary of Kashmiri Proverbs

tsari kashnI chu rath yiva:n.

Blood comes out from excessive scratching.

A miser creates more miseries for himself.

A meticulous person often comes to harm.

tsari chu kAnd' thari peTh ra:hat.

The sparrow feels comfortable upon the thorn bush.

Everyone feels comfortable at his or her own place, no matter how small or bad it is.

tsari hund va:~ThIy k'a: chu?

How big could be the heart of a sparrow?

A little person cannot be very bold.

tsallvInen patI, tI la:rIvInen bro~h.

Following the people who are running away, and in front of the people, who are chasing. A clever person, who takes benefit in every situation.

tsallvInen bro~h tI la:rIvInen path.

Leading those who are running away, but the last of those who pursue.

A coward.

tsithIr hay d>shi, vAhras po:shi,

vAhrA:ts hay d>shi, tI pAhras po:shi nI.

Should it rains in *Chet* (March-April), there will be enough water for the whole year, but if it rains in the rainy season (July-August), it will hardly last for three hours.

tse hishi gabi cha: n'u:r khasa:n?

Can ewes like you, climb a meadow?

Contempt for other's weakness.

To belittle someone.

tsu:r gAyI nangI, hangI tI mangI.

Someone's theft (or bad deed) is revealed all of a sudden.

Bad deeds do not remain hidden for long.

Every secret shall be told.

A Dictionary of Kashmiri Proverbs

tsu:r cha phakh.

Theft is like a bad odour (which cannot be hidden).

tsu:r chu be:nu:r.

The thief is without grace (unattractive person).

tsu:r ml kar tl kA:~si ml kho:ts.

Don't steal, and be afraid of none.

One who does not commit a bad deed, should not be afraid of anyone.

tsu:rl k>kur.

A stolen cock.

A forbidden work.

tsu:ras cha b>khas kunuy kal.

The thief always thinks about his luggage.

tsu:ras tsu:r phara:n.

Thieves steal things owned by thieves.

Ill begotten money does not last long.

tsu:ras tl rA:chis bA:jvaTh.

A partnership between the thief and the watchman.

Where everyone is dishonest.

tsu:ras nay mu:r a:si, san kithl pA:th' shrapes?

If the thief is not beaten with stick, how would he digest the proceeds of theft?

A thief is accustomed to thrashing.

tsu:ras phuT kh>r, tl pi:ras mo:rukh muri:d.

The thief broke his foot, and the priest's disciple was killed (for it).

The innocent is punished and the guilty is acquitted.

tsu:rav niyi zana:n, tl Thagav kh'av m>khtl ha:r.

Thieves took away the woman, and the robbers took away the necklace.

When thieves are also robbed.

A Dictionary of Kashmiri Proverbs

tsu:~Th chu tsu:~This vuchith rang raTa:n.

An apple gets colour on seeing another apple.

A person is influenced by the company he/she keeps.

tsot gAyi k>li tl ra:hi kh>da:.

The bread fell into the river, and he said "for the sake of God."

When lost things are given in charity.

tsot cha bana:n d>yav athav.

A bread is made by two hands.

Unity is strength.

It takes two to make a row.

tsor aya:l chu boD janja:l.

A large family is a complex problem.

tsor gav zi khor gav.

Too much is not liked by anyone.

Too much of everything is bad.

ts>civari Andr! ne:r' a: Anz?

Would a goose come out of a cake?

(A typical reply given by a bakeman when he was told that a lice was found in a cake made by him).

tsh

tshArly mAT cha vaza:n.

Empty vessels make much noise.

tshAl' nall bAl', peTh' nall tAl'.

Either with deceit or by force; either from the top, or from the bottom.

By hook or crook.

tshalas tal chu hos ti band.

Even an elephant is caught in the trap.

Anyone can be trapped.

A Dictionary of Kashmiri Proverbs

tshun pA:ja:mI khas lari peTh, tshun pA:za:rI tI kar Thas Thas.

Put on trousers, and climb the roof of the house. Put on the shoes, and tap the floor.

A person who shows off.

Said for a snob.

tsh'oT hay khemI, kami lu:bl?

If I eat the leftovers (remnants) of food, there should be some attraction.

One can do anything unbecoming of him for some profit.

tshoTuy chu moT.

A little is good.

Small is beautiful.

tshop ga:v cha gudA:m' kha:v.

A quiet (looking) cow eats the tether.

A calm and quiet person could be very dangerous.

Dumb dogs and deep waters are dangerous.

tshopuy gupun gudA:m' kha:v.

The silent animal eats its tether.

One must be afraid of the person, who keeps quiet all the time.

tshor athI chunI atsa:n A:sas ti.

An empty hand does not even enter the mouth.

Poverty is a curse.

tsh>pl chay r>pl slnz.

The silence is silvery (as good as silver).

z

zI ga:DI chanI athas manz yiva:n.

It is not possible to hold two fish in one hand.

To take up two jobs at the same time.

To ride on two horses at the same time.

A Dictionary of Kashmiri Proverbs

zI tI zI gAyI tso:r.

Two and two make four.

zI thazI tI ga:DI dazI.

When both women (working in the kitchen) consider themselves superior to each other, the fish are burnt (as no one would attend to the job).

If a job is to be done, somebody must bend.

Mutual understanding is needed in a joint venture.

zAmi:n chay dAg' dAg' s>n.

Land is like beaten gold.

zAr' bu:z bahi vIhIr' zi baDsha:h mu:d.

The deaf person heard after twelve years that Badshah was dead.

(Badshah was a famous king of Kashmir during the fifteenth century.)

A man who is not aware about what is going on around him.

zA:nith tI mA:nith karun.

To do something knowingly and on purpose.

zA:ris vonukh, "mA:j ha: m>yiy."

dopnakh, "yapA:r' An'to:n."

A gambler was told, "your mother has died." He replied, "Bring her (dead body) towards this direction."

zA:limI sund zA:lim chu kh>dA:y.

God shows cruelty on the cruel person.

God punishes the cruel.

zakhman nu:n chakun.

To sprinkle salt on wounds.

To add fuel to fire.

zacan paci ph'ur.

To turn and mend old clothes.

To economize expenditure.

A Dictionary of Kashmiri Proverbs

zana:n cha prasnI vizi to:ba kara:n, prAsith cha beyi va:ta:n totuy.
A woman repents in the hour of travail, but after she has delivered, she arrives at the same state.

*zana:ni Akis prItshuk, "rItsar chuya:"
dopnakh, "ke~hnl, shuris a:m koTh."*
A woman was asked, "Are you OK?" She replied, "No, not at all. My child has started to walk."

*zana:ni hund potsh gari gari gotsh.
mardI sund potsh, lA:g'to:s krotsh.*
The guest who is related to one's wife is always welcome, and the one related to the husband is not liked at all (by the wife).

*zana:ni hund ya:vun ganDun tI cha:vun,
vethi hund ya:vun v>bla:vun,
vi:ri hund ya:vun Takh d'a:vun,
mardI sund ya:vun danI.*
A woman's beauty is her dress and jewelry, the Vitasta derives its beauty from the waves, the willow gets its beauty from getting its branches cut, and the man's beauty is his wealth.

za'v cha shamshe:r.
The tongue is a sword.

z'a:dl asun gav kharas khasun.
To laugh immoderately, is like riding a donkey.
An immoderate laugh ends in a sigh.

z'a:dl kathan nI su:d.
It does not pay to talk a lot.
Brevity is the soul of wit.

z'a:dl kashnas chu z'a:dl rath yiva:n.
Too much scratching draws more blood.
Too many precautions cause more problems.

A Dictionary of Kashmiri Proverbs

z'a:dl gagra:yan nl ru:d tl tsharen kathan nl su:d.

The loud thunder does not cause rain, and there is no profit in talking much.

zo:r chu sAhla:b.

Power is like a flood.

A powerful person can achieve anything.

z'a:dl zana:nan po:n' ka:mln' tl tsaren mardan bail ka:mln'.

Where there are many women, there is scarcity of water, and where there are many men, there is scarcity of food.

(As per tradition, it is women in the house, who bring water from the river, and it is men who earn livelihood i.e. food for the family).

z'a:dl tamlhas z'a:dl bala:y.

The more greedy one is, the more problems one will face.

Greed leads to disaster.

za:m ay a:si ga:m, tatiy peThl ladi pa:m.

If the sister-in-law (husband's sister) is in a village, she will still send reproaches from there.

za:n cha jaha:n.

Acquaintance is the world.

Good connections pay.

za:mtur hay hangas manz rAcho:n, to:ti mandcha:vi rangas manz.

If a son-in-law is treated in the best possible way, still he will put you to shame in the assembly.

za:mtur gav pa:mtur.

A son-in-law is (best known as) giver of reproaches.

zindl nl su:r tl mArith Atla:s.

While alive not even ashes, but when dead, satin to cover the body.

zi: cha hi:.

The income is like jasmine.

A Dictionary of Kashmiri Proverbs

Money makes the mare go.

zev phirIn' cha: koh phirIn'?

To change one's statement is not (as difficult as) turning mountains.

zevi cha: ADij.

A tongue has no a bone.

One can twist one's tongue or change the statement anytime very easily.

ze:Then naren mad.

Respect is showered on the long sleeves.

Where a dress or outfit is more valued than the person.

ze:nun gatshi kharl sInd' pA:Th', tl kh'on gatshi narl sInd' pA:Th'.

One must earn (or work hard) like an ass, but eat his meals like a man.
Work like a coolie and enjoy like a prince.

zuv or tl jaha:n or.

If one is healthy, the world is healthy.

Health is wealth.

z'u:Th gav kru:Th.

If a matter is prolonged, it becomes complicated.

z>vli hund gatshi kh'on tl zevili hund nI.

It is better to eat food served by a woman with a lot of lice on her head, rather than by a talkative woman.

z>vi hInzl T>pi cha: zAT na:ll kaDa:n.

One does not put off one's clothes on being bitten by a louse.
Minor incidents should not cause worry.

T

TeThis lA:ras kall tsaTun.

To cut someone's head like cutting the bitter end of the cucumber.
The head of a bitter cucumber is cut off.

A Dictionary of Kashmiri Proverbs

Tu:p' gatshi tra:vn' tas kh>ran tal yus nI tra:vnI diyi.

One should bow in front of someone, who does not let one to do it (or stoop too low).

One should respect the person who also respects you.

One may beseech a considerate person.

To:Th mArith, ku:T-taya:r.

The dear one dies, and the gallows are ready.

Th

Thu:lI tsu:ruy chu bana:n mull tsu:r.

One who starts off by stealing eggs ends as a professional thief.

Evil means have evil ends.

Thu:lI bAkis badlI zllI bok.

To receive scratches in return of (a gift of) eggs.

Not a fear deal.

To incur hate in return of love.

D

DAmbinen kong.

To put saffron in cooking sheep's paunch.

A wastage of resources or talent.

Dangl slh.

A tiger tied in the stable.

A tyrant in the house.

Dekas peTh Du:n' phuTrIn'.

To break walnuts on someone's forehead.

To brow beat someone.

De:Di tally caras daza:n.

The marijuana is smoked at the king's gate.

A situation of misrule and shame.

A Dictionary of Kashmiri Proverbs

De:~gi tAl' pan tI panI tAl' D'u:~g.

The thread under the role of thread, and the role of the thread, under the thread.

To provide a false justification for one's deeds. Justifications which are not convincing.

t

tAl' sly kalas vasi mIsII.

The skin comes off from the warm head (of a sheep).

Everything has a proper time.

Strike while the iron is hot.

tAhar kImav kheyi? pard'ava:? me dop panInev ma:!

Who has eaten the yellow rice? The strangers? I thought lest it be our own people!

One who is happy in entertaining strangers and not one's own kith and kin.

tatsar chu matsar.

Anger is madness. It is not proper to be angry.

tandu:ras nakhl k>nDal.

A little earthen pot by the side of the oven.

A little man in the company of the great.

tallva:ri hInzi da:ri peTh pakun.

To walk on the edge of the sword.

To be very careful. To take a great risk.

ta:bas chu la:b.

The patience pays.

Slow and steady wins the race.

ta:lvas dAh lo:ri, tI jangI vizinI akh ti.

There are ten sticks in the roof, but not a single one is available at the time of fighting.

A Dictionary of Kashmiri Proverbs

timl go:ri gAyi d>d kInith.

Those milkmaids sold their milk and went away.
The easy days have passed.

teli to:sh, yeli n>sh garl va:ti.

Be glad only when the bride reaches home.
There is a slip between the cup and the lip.
Don't count your chicken before they are hatched.

te:l phol chu kh'o:mut satav ba:rnev.

Seven brothers have shared a sesame seed.
One must learn to share.

te:l Andrl chu ti:l ne:ra:n.

Oil is obtained from the sesame seed.
Small things are also significant.
Nothing is too small to be neglected.

te:shal gAykhay pashe:ma:n, m'a:nev Achav De:~shema:n.

O proud woman, you will regret and my eyes will see it.
A curse for one who is proud.
Pride has a fall.

tul khen' ho:n'an sl:th'.

To eat mulberries in the company of dogs.
To do nothing useful.

tul palav v>th tsalav.

Pick up (your) clothes and let us run away.
A wandering life.

tot khenl chu gegly daza:n.

One burns one's throat by eating hot food.
One should not hurry.
Work done in hurry is harmful.

A Dictionary of Kashmiri Proverbs

toml se:ras yeli shikmas andar batl shrepi, kath vepi na:?

When a ser (about a kilogram) of rice is digested in the stomach, why doesn't a matter (secret) remain?

One must contain the secret.

t>has dog din' tl po:n' mandun.

To pound chaff (husk) and churn water.

Futile efforts.

Much ado about nothing.

trlh zi slh, tsatji: zi patlji:, she:Th zi brA:Th.

A person at thirty is like a lion, at forty like a grass mat, and at sixty a stupid.

trlhi gav zi slh gav.

At the age of thirty, one is just like a lion (full in strength).

trA:vmIts th>kh nenglla:vIn'.

To swallow one's spittle.

Taking back a divorced spouse or dismissed servant.

tra:ml pATis peTh li:khith h'on.

To take in writing on the copper plate.

To obtain a firm bond.

tra:mlven ba:nan tsok yun.

The copper vessels with worn out bottoms.

Misery all over.

tre ci:z chinl yetska:l ta:n' kA:yim ro:za:n: Alim be bahas, ma:l be: tija:rath, tl mulukh be siya:sath.

Three things do not last for long: knowledge without argument (or discussion), wealth without business, and a country without politics.

trukis katha:, mu:Das lo:ri hatha:.

A word to a wise, and hundred lashes to the stupid (or dull).

th

thari po:sh chinI vari gatsha:n.

All the buds upon the bush do not blossom.

Do not count your chicken before they are hatched.

th>kI necuv m>kdam.

A stammering son (becomes) a (village) headman.

A person not fit for the position he holds.

d

dAchini athI kh'on tI kho:vri athI vaguv tsaTun.

To eat (at someone's place) with right hand, and to slash his mat with the left hand.

To be ungrateful.

dAchun athI chu chala:n kho:vris, tI kho:vur athI chu chala:n dAchinis.

The right hand washes the left one, and the left hand washes the right one.

Interdependence.

Give and take in mutual relations.

dAchun athI chu palza:n kho:vris athas.

The right hand helps the left one.

Mutual cooperation.

dAh gaz h'or k'a: tI dAh gaz bon k'a:?

There is no difference; whether it is ten yards up or ten yards down.

(The story of saving a person by taking him out of the well using a ten yard rope, and killing another by pulling him down from the tree using the same rope).

Not understanding a crucial difference.

dAh candas, dAh vAndas, dAh sha:~das.

Ten in the pocket, ten in heart, and ten in the pillow.

A Dictionary of Kashmiri Proverbs

When it is difficult to find out the exact opinion of someone.

dAh bĀ:ts kahi zA:ts.

Ten members of a family and (who are) of eleven different types.
Where tastes and interests do not match.

dAhan thava:n say, tI Akis nI tshuna:n vay.

To give promises to ten, and not to cook food for one.

dAhan dAh manIT' gatshan nI, tI kunis manuT po:shi nI.

Ten *manut* (a *manut* is equal to three pounds) are not required for ten persons, but one *manut* is not sufficient for a single person.
One or two more in a large family does not make any difference in the over all expenses.

dAhi vIhIr' dashIha:r.

(The festival of) Dash-har after ten years.
Long awaited happiness in a family.
Once in a blue moon.

dagi ru:s do:d gav be:ma:ne:.

A disease without pain is meaningless.
A disease is always accompanied by pain.

dach kImav kheyi? pardeva:? me dop panInev ma:!

Who ate the grapes? Strangers? O, I thought it were our own people!
One who doesn't help his own relations, and is all for helping strangers.

dach hay khezi tI apayma:n, kach hay khezi tI z'ur.

If one has to eat grapes, he should eat without count (and of good quality), and if one has to eat grass, he should eat cumin seed.

dazIvInI na:rI gaji hay dizen dA:rith, tati ti yiyinI pot phi:rith.

If he is pushed into the burning fireplace, he will not return (without doing his job).
A faithful servant or a good worker.

A Dictionary of Kashmiri Proverbs

daznas do:d.

There is pain if burnt.

It is painful to lose anything.

dazi va:zas tl vutsi va:zas.

If it (food) burns or goes rot it is the responsibility of the cook.

Where the responsibility is laid on someone else. To shirk responsibility.

dallr' kulis sag d'un.

To water a plant of thorn-apple.

To help a person who is harmful.

danda:n m>yo:v, tl dopukh asa:n chu.

A man with buck teeth was about to die, and the people thought that he was laughing.

A deceptive look. Appearances are deceptive.

daplhasay a:bas gatsh, gatshi kh>shkas.

daplhasay kh>shkas gatsh, gatshi a:bas.

If he is told to go to the water, he will go to the land. If he is told to go to the land, he will go to the water.

A person who works contrary to the instructions.

A person with negative attitude.

dab chunl kA:~si hund bab.

The fall (or a slip) is nobody's sire.

Anyone can fall or slip at any moment.

dab log rabi pelh, dil log shili peTh.

One may tumble into the mud, ones' heart may set upon (be attracted to) water-weeds.

There is no control either on falling in mud, or falling in love.

A person may fall in love with an ugly person.

"dab ha: loguy."

"pa:~tsh kadam a:yi naphly."

"O you had a fall." "I have saved five steps."

A Dictionary of Kashmiri Proverbs

To console oneself in misery.

damas sl:t' chu namaska:r.

As long as one is rich, one commands.

"Good day" to rich (or honourable) person.

dayi sund pa:vur, yem' yeti a:vur.

Wherever is the place of God and whosoever takes its possession, is the owner.

A man's house and lands are sacred.

day hay diyi barI ne:rIvunly. day nay diyi, kruh bAd' tshATith k'a:?

If God gives, one can get it at one's own doorstep. If God doesn't give, no use of running around scores of miles for it.

dard cha garId.

Pain (or love) is like dust (i.e. it cannot be hidden).

darba:r gari hay ti:l me:li, tI halam gatshi da:run.

If oil is given from the master's house, one must hold up the cloth for receiving it.

One must be humble in receiving help or charity from one's superiors.

darya:vIk' malakh gAnzrIn'.

To count the waves of the river.

To attempt an impossible task.

To waste time in futile pursuits.

davlath jama: karIn' cha zalath. hA:r hu:n' cha: kA:~si hInz?

Amassing riches is humiliation. It is like a piebald bitch, which is not faithful to anyone.

dastar kha:nIc ADij atsl'n'.

To get a taste of the bone of the feasts.

To be fond of feasts.

dasta:r chi ganDa:n yaztl kHA:trI, vushIne:rl kHA:trI nI.

Men put on turbans for the sake of honour not for warmth.

A Dictionary of Kashmiri Proverbs

dastà:r la:TI la:T va:lun.

To remove (someone's) turban wrap by wrap.

To cause gross insult.

dasta:rI badII chas kalas peTh raz.

One who has a rope in place of turban on his head.

A person with no reputation.

dasta:ran chu nI m>l, darba:ran chu.

No value is attached to turbans, but it is certainly to high professions.

Not what a person looks but what he actually is.

da:nI b'on tI pa:nI b'on.

Once the kitchen is separate, the inmates are separate.

da:na: dushman chu na:da:n do:stI slndi kh>tI ja:n.

A wise enemy is better than a foolish friend.

da:~dan kheyi patIj, panIn' kheyen mändIj.

The ox who ate the matting, ate its rump (and got beating for it).

"da:~da: phu:~ka:n kiho:zi chukh?"

"mad chum."

"cho:r kiho:zi chuy?"

"kho:ph chum."

"O bull, why are you bellowing?"

"I am in proud."

"O bull, why have you diarrhea?"

"I am afraid."

A coward.

da:~das cha: heng g>ba:n?

Are the horns too heavy for the bullock?

Horns do not weigh heavy on a bull.

No matter how large the family is, the parents would not part with any of their children.

A Dictionary of Kashmiri Proverbs

da:~das lo:v, tI vAtshis g'AD.

A sheaf of grass for the bullock, but six sheaves for the calf.
Injustice. unjust distribution.

d'a:rIvo:l chunI boD batIvo:l chu boD.

It is not the rich man who is great but the man who gives food.

da:ri kin' ne:run tI barI kin' atsun.

To come out of the window, and to enter (again) from the door.
When a person, though dishonoured, refuses to give up.

da:l mi:Th baTas, muTh m'u:Th kaTas, nendIr mi:Th shikas kaTas.

Lentils are dear to the Hindu, soybeans are dear to sheep, and sleep is dear to the lazy person.

da:l chanI za:~h si:kas khasa:n.

Lentils (a liquid) never stands straight on a rod.
A weak person cannot do a big deed.

da:va:da:ras ku:ra: za:yi. mudayda:ras ba:gIn' a:yi.

A daughter was born to a plaintiff, and was married to a defendant.
An unlikely coincidence.

da:shtam da:shtam chunI baka:r, da:ram da:ram chu baka:r.

What I had is not required, but what I have is important.
Present is more important than the past.
What one possesses currently is important.

da:hnaS gula:b a:sIn'.

To have roses to one's mouth.
When auspicious remarks are made or something good is said.

dikh na: tI pA:za:r kheth.

You will give, I know, but after getting a shoe beating.
One who yields only after being thrashed.

dikh na: tI manAT' dab kheth?

Won't you give? (of course, you will), but after getting good thrashing.

A Dictionary of Kashmiri Proverbs

dizi be:ri yeteth phe:ri.

One should plant a tree at the edge of the field, where it will grow.

dituth na: magar zangI phuTirA:vith.

You have given (to me, I know) but only after breaking (my) legs.

(You have given only after I made many visits to your place.)

di thaph tI ni dasta:r.

Catch him, and take his turban.

dinI vo:luy diyi, dinal (na dinIvo:l) k'a: diyi?

Only the generous person will give, the one who is not generous does not.

dil chu shi:shI yuth vuchIhAs t'uth vuchiy.

The heart is just like a mirror, the way you look at it, it will reflect the same image.

Do well and have well.

dil phuTun chu kul phuTun.

To break one's heart is just like breaking a tree.

dil ba dil gav A:nI, yuth vuchIham, t'uth vuchay.

Heart is like a mirror to heart, as you see me so shall I appear to you.

dill natI kill diy diy.

Not willingly but by force.

No work can be done nicely, if it is not done by interest and done only by force.

dilas gatshi a:sl'n' phulay, kulic phulay k'a: yiyi baka:r.

The heart must blossom, the blossoming of the trees is of no use.

ded ti gAyI baja:yi vA:liday.

The *ded* (the term for mother) is also as good as *vA:lidi* (other term for mother).

When two descriptions are more or less similar.

dedi: k'a:zi ditssthas na:da:nas?

tami kh>tl dizihe:m va:zl ga:nas

anihe:m DagI DagI khemlhA: pa:nas

DulgAn' dimlhA: manz mA:da:nas.

O mother, why did you marry me off to a foolish man? It would have been better if I were married to a prostitute's cook. He would have brought me food. I would have eaten and would have rolled the whole day in a ground.

devas tl tasruphas dizi ti:l tl tAhar, a:dlm' sInzi bad nazri nI ke~h.

Oil and yellow rice can be given to (appease the anger of) demons and ghosts, but nothing can save us from the evil eye of a human being.

devta:han ti chi ra:khes zeva:n.

Demons are born to gods as well.

A bad child born to well reputed parents.

de:g cha te:g.

The (cooking) pot is (like) a sword (i.e. cuts down one's income).

duzong khasa:n tsuzAngis.

A two-legged (human being) mounting a four legged (animal).

duniya: chunI akiy Danji ro:za:n, pa:~tsh doh s>kh tl pa:~tsh d>h d>kh.

The world doesn't continue in the same manner, there are five day of happiness, and five days of sorrow.

duniya: tl d' a:r.

The world and wealth (go together).

dushman tey a:si kan gatshes tha:vun.

Lend your ears even to your enemy.

Listen to everyone.

dushman nay chuy pitur ti chuyna:.

If you don't have an enemy, don't you have a cousin?

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dushmanl sIndi lagi nl'kani tsanji, do:stl sIndi lagi po:shl tsanji.

The hard blow from an enemy's stone will not hurt but mere touch even with a flower from an angry friend will hurt.

du:ri du:ri chu marIts me:Tha:n, nakhl nakhl chu na:bad TeTha:n.

From a distance, even black pepper becomes sweet, near at hand sugar becomes bitter.

Distance lends enchantment, and familiarity breeds contempt.

dog dith ti ba:rav, dog heth ti ba:rav.

Whether he strikes another, or is himself struck; he cries.

dop shuris tl khot guris.

Tell a child and he mounts the horse.

To be very impatient.

dob' sund chalun nani yi:z doh.

The (quality of) washer man's washing can be seen on the day of Id.

The result of work is known at appropriate time.

dol dazun.

The burning of the border of the garment.

Extreme jealousy.

d>h chu diva:n tsh>h, d>h chu kh'a:va:n g>h.

One day brightens (provides happiness) and another day feeds dung.

All days are not same.

Fortune keeps on changing.

d>hli kho:tsa:n tl ro:tal mandcha:n.

Fearing by day and being ashamed during night.

d>das kAnD' tsa:rl'n'.

Searching thorns in the milk.

To criticize without justification.

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d>n ongjan chu ne:ra:n Ta:s.

One snaps with two fingers (not with one).

It takes two to make a quarrel.

d>n bA:tsan hlnz har gAyi vAhrA:ts hund ru:d.

The quarrel between a husband and a wife is like the monsoon rains (which does not last long).

d>n sala:h tren va:hvela:.

Agreement with two people, lamentation with three.

Two are a company, and three are not.

Two make a company, three make a row.

d>yi athI cha tsAr vaza:n.

Clapping of hands is possible with two hands.

It takes two to make a quarrel.

d>sl vatshay tI barnen tA:r'.

The walls are open (or have fallen) and the gates are bolted.

d>h lu:sith da:ni ta:pas.

To keep paddy for drying (in sun) after the sun set.

To take action after the opportunity is lost.

drA:t' na:TI.

Cutting meat with a sickle.

A stupid worker.

dra:g tsali tI da:g tsalinI.

The famine will disappear, but not the stigma.

dra:lI h>nar cha b'a:khly.

An agent's (middleman's) art is of different kind/nature.

n

nAT' chi phuTa:n tI ya:rIbal ro:za:n Ath'.

The water pails are broken, and the river banks stay for ever.

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People come and go, but their dwelling places remain in tact.

nAnis tI:r tsa:yi tI dra:yi, Ami:ras tI:r valnI a:yi.

To the naked, cold comes and goes, but to the rich (well dressed person) it gets stuck in.

nAnis dob k'a: chali?

What shall the washerman wash for the naked man?

nAnis vurun chu sodur purun.

To provide clothes to a naked person is like trying to fill the ocean.

nAv kath cha navan d>han.

A new matter lasts only for nine days.

Things are forgotten fast.

nAsi:bl chu ha:put.

The fortune is (like) a bear.

Impossible tasks are accomplished by good luck.

nAsi:b yeli Dali, a:mlts k>klr cha pAt' gatsha:n.

In misfortune, the hen about to lay eggs becomes barren.

In misfortune the work which is about to be accomplished is aborted.

nAsi:bl vA:lis chu panun nAsi:bl sI:t' sI:t' a:sa:n.

One's fortune is always with one. (Wherever he goes, his fortune travels with him).

nA:r zini tI nadur sini badll.

Reed in place of firewood, and the lotus root in place of vegetable (or meat).

A bad arrangement.

nA:l' go:m tI na:l volnam.

The person coiled round me like a serpent.

A troublesome encounter.

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nA:l' nI zAT tI mA:l' na:v.

Not a rag over the body, yet her name is 'Mal' (which means wealth).

na karnas tre karIn'.

Not doing a thing means to do several things uselessly.

An idle person ends up in doing several useless tasks.

na khar rA:z' tI na kharIvo:l.

Neither the donkey is satisfied, nor is the owner of the donkey happy.

Neither the employer is happy nor the employee.

na khA:r tI na barkath.

Neither well-being, nor blessings.

na gatshem ma:ch tI na gatshem T>ph.

Neither I want honey, nor the sting (of the bee).

A person who does not want to get married for fear of shouldering a responsibility.

na cha gAri:bi: ro:za:n d>hay, na cha ro:za:n Ami:ri d>hay.

Neither the poverty remains for ever, nor the prosperity (or riches).

na chu ro:za:n d>hay s>kh, na chu ro:za:n d>hay d>kh.

Neither the happiness nor the sorrows stay of ever.

natsIhA: tI a:~gun chum tshoT.

g'avIhA: tI g'av kh'av bra:rev.

vanIhA: tI van chum du:ri.

I would dance, but the courtyard is small. I would sing, but the *ghee* has been eaten by the cats. I would speak, but the jungle is far away. (The terms *g'av* 'sing' and *g'av* 'ghee' are homophonous but unrelated, so are the terms *van* 'say' and *van* 'a jungle'.)

To make lame excuses.

natsa:n ti pa:nay tI va:ya:n ti pa:nay.

He himself dances and plays his own instrument.

A person who laughs at his own remarks.

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natl kas chunl pay, shra:nIpaTas tal k'a: chu?

Who doesn't know what is (hidden) under the loin cloth?

When the facts are well known, and an attempt is made to hide them.
An open secret.

na tren manz, na truvIha:n manz.

Neither in three, nor in the thirteen.

One who doesn't have any importance.

na za:yas na p'a:yas, na:hkay rATIs hur' ra:zan.

Neither I was born, nor gave birth to someone, but I was wrongly caught by the king of births.

To be unnecessarily involved in problems.

nanIvo:r pakun ja:n, pA:za:r nI tang.

Better to go bare footed than to wear shoes that are too tight.

nangas nendlr prangas peTh, sA:vis nendlr pA:vis peTh.

The poor man sleeps upon a bed (without worry), but the rich man sleeps on the stairs (for fear of thieves).

naTic dimay nI tre:sh, haT'uk vanday rath.

I will not give you drinking water from the pitcher (to quench your thirst), but will offer my throat's blood.

False promises.

naphIts chu san d'a:va:n, tI tsu:rI karIna:va:n.

The stomach causes a person to break into a house and steal.

naman mets kaman kitsh.

For whom is there dirt in the nails?

(Said about a person who saves money or works hard and doesn't have a family)

mame: da:nam chuy rAhti-ja:nam.

Ignorance is the peace of life.

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namru:das h'uh dam di:va:n.

To boast like Namrud.

nam hay v>thi, tI ma:zas dag,

ma:z hay v>thi, tI namas dag.

If the nail comes out, there is pain in the flesh.

If the flesh is cut, there is pain to the nail.

The flesh and nail are inseparable things. (Close friends are referred as being like nail and flesh.)

nall ra:zun palav.

The king Nala's piece of cloth. The climax of distress.

navi hInd' ginda:n dusl dashan, pra:ni hInd' pasha:n pashan tal.

The children of the new (wife) are playing with the frill of (their fathers') shawl, while the children of the old (wife) are full of sorrow under the roof.

The new one is loved and the old one forgotten.

na:gl ga:DI, vachini hala:l, tI kheni hara:m.

The fish in the spring, are lawful to look at, but unlawful to eat.

One can look at the beauty at a distance but cannot enjoy it.

na:TI gAnzrith tI ras mi:nith.

The pieces of mutton are counted, and the soup is measured.

Where there is no scope for flexibility.

na:TIphol chu naphtsuk be:ml.

A piece of meat is the brother-in-law of one's stomach.

The mutton is considered very dear to the stomach. One relishes to eat mutton.

na:da:n hay za:ni zi na:da:n chus, adI chunI na:da:n.

If the ignorant person realizes that he is ignorant, then he is not ignorant any more.

na:da:nas nAsiyath karIn' go:ya: ki panzen nu:n d'un.

Giving advice to a stupid person, is like feeding salt to monkeys.

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Good advice is lost on stupid persons.

na:ni rus shur, gav pa:ni rus da:ni.

A child without a grandmother, is like paddy without water.

na:phAham gav suy, yas na: phAhmas sl:t' kom gatshi.

The unintelligent is one, who keeps the company of an unintelligent person.

na:r cha: thava:n sa:r.

When there is fire, one loses one's wits.

na:r chu ma:r.

The fire is destruction. (If one's property is burnt in fire, it is very difficult to make up the loss).

na:rl dra:v s>n h'uh.

Like gold which has come out of the fire.

Well tested proposition.

na:rl vizi kru:r khanun.

To dig a well at the time of fire.

To make a futile effort at the eleventh hour.

na:rl chu janath tl na:rl chu ja:hnam.

The fire is heaven, and the fire is hell.

The fire provides warmth in cold, and it is unbearable in summer.

na:v chu ro:za:n, tl ba:v chunl ro:za:n.

The name remains (or lasts), but not the price.

If one helps someone during the period of distress, his name is remembered. The hard times and high prices do not last for ever.

na:v thod tl nasti zod.

The name is high, but the person has a hole in the nose.

The weakness of someone who is considered great.

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na:v lagun gav na:r lagun.

To earn a name is just like to be on fire.

ninIvA:lis akuy g>na:h, ra:vanvA:lis sa:s g>na:h.

The thief commits only one sin, but the person whose things are stolen commits thousand sins (by suspecting different people).

niytas mu:ju:b diyi tas kh>da:h.

God will give a person according to his intentions.

ni:m hAki:m khatray ja:n.

A semiskilled doctor is a danger to life.

A little knowledge is a dangerous thing.

necuva: va:~gnas sumb, yaD chas a:~gnas sumb.

A son is about the size of brinjals, but has a stomach of the size of a courtyard.

A glutton.

nethInani ba:yav v>DInAn' beni lAjiyav.

O naked brother, may (your) bareheaded sister sacrifice herself on you.

To extend a helping hand by someone who is as miserable as the person concerned. Useless sympathy.

nendlr chay mo:tIn' beni.

The sleep is the sister of the death.

One is totally unaware of what happens during sleep.

nebrI nundIbo:n tI AndrI ish>tsIko:n.

Outwardly one may be beautifully dressed, but from within one may be like an empty walnut.

A deceptive personality.

nebrI' v>sh, tI AndrI' kh>sh.

Crying outwardly, but happy within.

One may pretend grief outwardly, but actually rejoice at heart.

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ne:kan chu kh>da:h kh>sh.

God is pleased with honest people.

Honesty pays in the long run.

ne:ko: ni:ki: kar, bad labi pa:nay.

O good man, do good; the wicked will receive his own due.

Be good and do good.

ne:knA:mi: cha bAD davlath.

A good name is great wealth.

ne:kna:m chu gatsha:n yAtskA:l', tI badna:m chu gatsha:n jallid.

A good name comes after a long while, but a bad name is obtained quickly.

ne:kh niyath cha bAD davlath.

Honesty is great wealth.

n'uk chu a:sa:n truk.

A slim (lean) person is always clever.

nuni na:ni hund tsIni A:shina:v.

A distant (supposed to be) grandmother's charcoal relation.

A very distant relation.

An unwelcome relative.

nu:nan mu:n.

Money is not wasted when it is invested.

nu:n na:bad, ti:l phAlill, z'un tsandun, tI batl m>khtl.

Salt is (as scarce as) sugar, and oil is (as scarce as) scent, and firewood

is (as scarce as) as sandalwood and food is (as scarce as) pearls.

Scarcity. Hard times.

nu:rl buthis chu gatsha:n su:rl buth yati:mas.

The bright face becomes ashen when a child becomes an orphan.

May God protect the orphan!

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nu:rl ca:ni tɫ:r tsaia:n.

(At the very sight of) your graceful face, cold runs away.
(Cited in praise of God or a pious person).

noT tɫ hama:m.

Just a water-pot (pitcher) and a bath.
Nothing left in the house.

nov noT h' uh.

Like a new (earthen) pitcher.
New and fresh. Evergreen.

n>sh gAyi ret' zan A:s yeth'.

The daughter-in-law went (to her father's house) after a month; and as if she was here (and not gone away).

n>sh lavi nɫ ha:r, tɫ kh>ras peTh mAr'to:s honD.

A daughter-in-law is not worth a penny, and kill a ram over her feet (to ward off evil).
To waste the sacrifice of a ram for the good of a worthless daughter-in-law.
To waste money on a worthless person/matter.

n>sh bani nɫ ku:r, hash bani nɫ mA:j.

The daughter-in-law will never become a daughter, and the mother-in-law will never become a mother.
There is a difference between a daughter-in-law and a daughter; as there is difference between a mother-in-law and a mother.
Blood is thicker than water.

"n>shi diismay phuhl'r".

"hashi dimmay buDith."

"O daughter-in-law, I've given you a burnt crest of cooked rice (to eat)."

"I'll (also) give it to you, when you'll grow old."

Everyone has his or her day.

As you sow, so shall you reap.

n>shi dop hashi kun, "vastay bon." phirith dopnas, "zan chiham s>n".
The daughter-in-law said to her mother-in-law, "(Please) come down."
The mother-in-law replied, "As if you are my co-wife."
To misinterpret even very simple things.

n>shi la:jo:th "ma:l'un ma:l'un", ma:l'un co:n hay D'u:~Th. adl la:jo:th "o:T o:T", bastay phaTith bi:Th'.
"O daughter-in-law, you boasted of your parental house, and we have seen it. Then you said about bringing flour, but (it appears) that the skin-sacks (of flour) have burst."
Boasting and false promises do not lead anywhere.

n>shi hInd' ti d>h pA:~shi, il hashi hInd' ti d>h pA:~shi.
The daughter-in-law has a few days, and the mother-in-law also has a few.
Things keep on changing and nothing is constant.

P

pAtsh' khev k>kur, panIni kh'o:n mar' uk.
gA:v kheyi patIj, panIni kheyen manDIvIc.
The guest ate a chicken which actually belonged to him. The cow ate the grass mat, of its own room (dwelling place).

pAtshis khara:n potsh, kha:nda:ras d>shvay, il kha:nda:rni treshvay.
A guest does not like another guest (in the same family), the host detests both of them, and the hostess does not like all the three (two guests and her husband, who invites the guests).

pAz kath cha ma:ji lekh.
The truth is an abuse.
Truth is bitter.

pAtim gAr che sakh.
The last hour is a hard time (i.e. the last hour of child birth, or of life, or of work).
Deaths day is doom's day.

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pAdis tal tengul.

A live charcoal under the sole.

Experience of hardship and pain in some endeavour.

pArzis dap'a: ponz zi tsaklj chay v>zlj?

Will a monkey tell another monkey that his buttocks are red?

Those who live in glass houses should not throw stones at others.

pAhar gav, vAhar gav; d>h gav, k>h gav; pach gav, vach gav; reth gav, kheth gav.

About three hours have passed, as if a whole year is passed, one day has passed as if (surmounting) a mountain. A fortnight has passed and (the debt) is forgotten, and the month passed the amount of debt is digested (the amount is totally forgotten).

pA:~sl gav pa:rud tl mekra:z, yath peTh thAvizen tath tsati.

Money is like quicksilver and (a pair of) scissors, place it upon anything and it will cut it (do its work).

pA:~sl nishi chu pA:~sl phaTa:n.

Money makes more money (or money begets money).

pA:~say thAvizi m>rdas peTh su ti gatshi thod vAthith.

If money is placed upon a dead body, it will rise up.

Money may bring back the dead person to life.

pakuna:h pa:z ganDuna: goso:n', klena: bulbul.

In walking like a hawk, in clothing like a Sadhu, and in eating like a nightingale.

A desire to have a servant who would work fast, put on scanty clothes, and eat very little.

paknas gatshi a:sun Takun.

For walking it is important to have something to eat.

Those who eat well (and are healthy) can take up physical work.

patl bADis cha nazar bAD.

The one whose family background is good, has a broad vision.

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panl sa:n kheyi bu:n' tI jAts sa:n kheyi hu:n'.

He/she will swallow a *chinar* (maple) tree together with its leaves, and will eat the dog along with its fur.

One who eats a lot indiscriminately.

A glutton.

panIn' athI chi palza:n.

One's own hands help one.

One who has done good to others is always helped by them.

panIn' k>kIr nay bad a:si, lukhlndi gari k'a:zi tra:vi Thu:l.

If one's own hen is not bad, why should it lay her eggs in other's house.

Ungrateful offspring.

Foolish people who help others at the cost of themselves.

panIn' pa:m beyis din'.

To pass on one's reproach to another.

To pass on the buck.

panIn' nam chi panIni thAr kasha:n.

One's own nails scratch one's own back.

Self reliance or satisfaction of resources.

panIn' vadlna:vIn' tI parId' aslna:vIn'.

To make one's own (friends, relatives etc.) weep, and make strangers laugh.

Not to help one's own people.

panIni athI ra:vIrun, tI beyi sIndi rAtshrun chu bara:bar.

To lose anything by one's own hand is as good as to save anything through another.

panIni gari ha:kh vugrI, beyi sIndi gari p>la:v.

Simple vegetables and rice at one's own home is as good as a delicious dish at someone else's place.

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panlNi panlNi ja:yi chi sA:ri: kh>jay.

Everyone is a khwaja in his own place.

Every cock fights well at its dung hill.

panlNi bachi hay animl a:si, kA:tsa:h machi gatshan pA:dl.

If there is rice-water glued to one's fire-place, many flies will appear.

A rich person doesn't have dearth of friends.

In prosperity many friends make their appearance.

panlNi bebi mshlk h'on.

To smell one's own bosom.

To find out one's own faults.

Self introspection.

panlNi hachi ba:h treci.

One's own husk (harvest of paddy mixed with husk) are as good as a good produce.

One must be satisfied with what one has.

panlNi ha:tsi m>klav, par ha:tsi nl.

One may be saved from one's blame, but cannot be from another's (blame).

panlNi v>Di chunl kA:~si mas ko:smut.

No one has shaved off his own head himself.

Sometimes it is not possible to solve one's own problems (though the person may be able to solve others' problems).

panlNis dabas khabarda:r.

To be aware or alert about one's profit of loss.

To be selfish.

panlNev kh>tl chi pardi: ja:n.

The outsiders (or strangers) are better than the close relatives.

panlNev chunl paygambar mo:nmut.

A Prophet was not acceptable to one's own people.

Recognition doesn't come easily from one's close relations.

panInuy za:ga:n kulphas tl tA:ris, panInuy kusta:m san heth dra:v.

One's own relation lies in wait for lock and bolt. It is one's own relation who steals.

In the money matters not even own relations can be trusted.

panInuy pon chu pAnis pha:TIna:va:n.

A log is broken with the wedge of its own make.

One should be afraid of one's own people.

panInuy rath pa:nlsly math.

To rub one's own blood on oneself.

To do any work for the benefit of one's own self.

panun kheva:n pa:~zuv tl beyi sund kara:n dalva:~zu:.

Eating one's own food, and yet interfering in other's matters.

To poke one's nose in other's matters.

panun pA:za:r babI sund dusl.

One's own shoes and father's shawl.

(A story about a person who cleaned the shoes bought by him from his own earnings, with the shawl bought by his father.)

One attaches more importance to one's own earnings than the earnings of others.

panun muhim chu ha:va:n pa:nay vath.

Each problem is solved in its own way.

Whenever there is a problem there is a way out.

panun yazath chu pa:nas athi.

One's honour is in one's own hands.

One can oneself earn and maintain one's respect.

panun hay ma:ri shihlis tra:vi, parud hay ma:ri tl mA:rithly gatshi.

If one's own (relation or a friend) kills, he will leave (the body) at a cool place, but if a stranger kills, he will kill and go away.

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panzi hund pu:t, yusuy To:Th chus a:sa:n, tAs' cha zo:rI vachas tal raTa:n, suy chu mara:n.

The young monkey is so dear to its mother that she keeps it always pressed to her breast (even while climbing the trees etc.), and it is the one who dies very often.

A favourite child is often spoilt or suffers.

par gagur tsa:na:n gar gagra la:r.

The alien mouse chases away the native mouse.

An outsider or a foreigner chases away or scares away the native (or original resident).

paras do:d pa:ni kh>tl shuhul.

The pain of another person is more soothing than the water.

To derive pleasure from the suffering of others.

pallvan chu vonmut, "ta:h karum, tl sha:h karath".

A garment has said. "Keep me well folded, and I will make you look like a king".

Clothes must be kept in good trim.

p'av-nl p'av, zi yaman kh'av.

Immediately after he fell (ill), he was eaten up by the angel of death.

A quick or sudden death.

pashl peThl shi:n tra:vun.

To clear snow off the roof (quickly).

Any work done in haste and carelessly.

pashmi:nas cha narmi:

The pashmina is soft.

Good people are gentle.

pa:khly chu pa:kh.

Only the pure one (God) is pure.

pa:dsha:has pa:sbA:ni:.

To leave the work of the watch and ward to the king.

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pa:dsha:h sA:bnis de:va:n kha:nas, ti:līv' TsA:~g' daza:n chi. sA:ri: gatsha:n pa:nas pa:nas, kunuy zona: ro:za:n chu.

In the king's palace, oil lamps illuminated. All will leave for their own places, only one person remains.

A Kashmiri riddle. The answer of it is sun and moon.

pa:nas kheytan magar da:nas pev'tan.

Let him eat himself, but let him keep his fire place aglow.

A blessing.

pa:ndI ch>kh, n>shan s>kh tI ko:ren d>kh.

Let there be peace and comfort for the daughter-in-laws, but trouble for the daughters at Pandachok!

It is a curse uttered by a saint called Sheikh Nooru-ud-Din on the village (Pandachukh) which is on the outskirts of Srinagar.

p'a:val z'av.

An inventive (or imaginative) tongue.

pa:~tsa:las ro:z'a: dohay va:v.

The wind storm on Pir Panjal will not last for ever.

The bad days certainly pass.

Adversity passes away sooner or later.

pitlr' nay a:san tI hu:n' ti vo:ran na:?

If there are no cousins, would not even the dogs bark? (Yes, they will).

All people have enemies in one form or the other.

pitren' gAyi martsI pipan, natsnI bagA:r patsi nI.

pitur gav mitslr' konD, atsnI bagA:r patsi nI.

A (female) cousin is like a top (a dancing doll), it would keep on spinning (at your cost). A (male) cousin is like a bramble, which may always run into you.

A cousin is considered unsympathetic.

pilis na tI tsoki: ga:s.

One couldn't reach the fruit, and therefore he said that they were sour.

The grapes are sour.

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pish kAr' g>na:h, vagvis co:b.

The flea sinned, but the reed-mat got the beating.

One person commits a crime, and another gets punishment for it.

pi:r nI boD yaki:n boD.

The pir (a saint) is not great, faith is great.

Faith moves the mountains.

pi:r v>sta:d.

To call a saint a teacher.

To impose one relationship on the other.

pi:rav ma:r' o:v da:~d. me k'a: ra:v' o:v zi bI vanI kA:~si.

The Pirs killed an ox. What have I lost that I should tell anyone?

No business of mine.

peTh' manuT gatshun.

To get more than one's expectations.

pujis prutshukh, "ADij ko:nI pAciy az?" dopnakh, "panun a:m nI ka:~h".

A butcher was asked, "Why couldn't you sell bones today?" He replied, "None of my relations/friends came (to buy meat today)."

pu:t, s>pu:t, tI k>pu:t.

A son like his father, a son better than his father, and a son not as good as his father.

Three kinds of sons.

pu:ris chu pu:rer, ch>ner gav aner.

The full weight (or completeness) lasts, the less weight (or incompleteness) is like blindness (i.e. it cannot be helped).

pu:chukh ti nay tsolukh ti na:?

If you couldn't win, why didn't you run away (or escape)?

If one cannot face a situation, one should give it up.

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potsh chu shu:ba:n tren d>han.

The guest looks good only for three days.
The guest who over stays loses hospitality.
An unwelcome guest.

poz chu T'oTh.

Truth is bitter.

poz vanInI pa:n zan nA:Ta:n, apuz vanInI laga:n ras.

While telling the truth, the body trembles, and while telling a lie, one feels good.
It is hard to tell the truth.

poz vanun chu Ach kaDun.

To tell a truth is just like to gouge out someone's eye.

poT manDith, ToT khAsith, ga:v prAsith, koT pArith, hendIvendi tsATith, tI yinsa:n phuTith.

The right time for testing the woolen cloth is after shrinking it by washing, pony after riding it, cow after it has given birth to a calf, son after schooling, a water melon after slicing it, and a human being after he is broken (i.e. after sufferings).

potrI da:di mur' mangay.

To hold one's arms to beg for a son.

potrI bochi, hu:n k>chi.

To crave for a child, and to hold a dog to one's lap.

"potra: khar ha: tsol". "ba:ba: pa:nI raTun tI khAsith anun".

"O son, the ass has run away." "Father, catch him yourself, and ride him back."

Disobedience. An advice to one's father.

ponz hay peyi she:Thi gazI, to:ti chu ponzuy.

If a monkey falls from sixty yards, still it remains a monkey.
Change of a position doesn't change a person.

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pormut chu gormut.

An educated person is (like) a nicely cut (stone).

An educated person is well groomed.

pohol chu dapa:n lu:kan, "akh khev shan, b' a:kh khev sha:lan".

The shepherd tells people, "One (sheep) was eaten by the lion, and another by a jackal."

False excuses.

praya:glc bu:n', na thada:n na baDa:n.

The *chinar* of Prayag, neither does it become tall nor big.

A child who doesn't grow.

ph

phAlis h'ol tl helis kha:r diyinay kh>da:

May God turn your every seed into a sheaf; and every sheaf to a *kharwar* (bushel, about 80 kilograms).

A blessing to a farmer.

phaki:r tsa:v a:~gan tl hu:nis voth do:d.

A beggar entered the courtyard, and the dog felt restless.

An old servant detests the new one.

phaTun ja:n tl haTun nl ja:n.

Better to burst (by overeating) than to give up.

Someone who overeats. Sarcasm on gluttony.

phari tsu:ras chu da:ri konD lo:r.

A thorn is stuck in the beard of one who stole a dried fish.

A thief carries marks of detection along with him.

A thief has guilty conscience.

phari hA:~z buza:yi mA:j, lu:kav dopus, ga:DI chu buza:n.

A dry fish vendor roasted his mother; and the people thought, that he' was roasting fish.

Blemishes of a profession stick.

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phari hA:~z cha: guris khasa:n?
Does a dry fish vendor ride a horse?
Something beyond one's reach.

phal kuluy chu nemith.
The tree laden with fruit always bows low.
A great person is always polite.

pha:tl chA:n' gara: cA:n' tl gara: me:n'.
Fata, the carpenter's wife, is sometimes with you and sometimes with me.
An unfaithful woman. A turn coat.

phirith pheran tshunun.
To put on a *pheran* (A Kashmiri loose dress) inside out.
To blame someone else for one's own fault.
The guilty blaming the accuser.

ph>kl a:sun gAyi akh kath, T>kl a:sun gAyi b'a:kh.
It is one thing to be inflated with but quite another to be strongly built.

b

bAD ded gAyi s> y>s bAD l>khIr kh'a:vi.
The grandam is one who gives grandly to eat.
The one who does a favour is considered great.

bADis kh>ras tal marun ja:n, tl l>kTis nI sha:~das peTh.
It is better to die near the foot of a grand person, than near the head of a person of small stature.

bADis cha bADIy nazar.
A great person can see great.
A great person has great foresight.

bA:tsan yi:za: tl p>tlen pu:za:
The members of the family are in distress, but the idols are worshipped.

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To ignore one's family and to worship stone idols.

bA:z' ti kAriv zuv ti bacA:viv.

Play tricks but save yourself.

Face the ordeal but safeguard yourself as well.

To play safe.

bA:z' garas cha bA:z' garas.

One who deceives others is deceived himself.

One who digs a pit for others falls himself into it.

bA:~gis chi ba:~g din'.

It is the duty of the Mulla to call people for prayers.

A Mulla can only give a call for prayers, but he cannot force them to pray.

We can take a horse to water but cannot make it drink.

bacl do:d chu lachi do:d.

The distress of one's child is felt hundred thousand fold more.

*bichis prItshukh, "vandas ko:nI chukh nebar ne:ra:n?" dopnakh,
"retlka:li k'q: korum hA:sil."*

A scorpion was asked, "Why don't you come out in the winter?" It replied, "What did I achieve in the summer?"

(All the seasons are of equal curse to me.)

To be miserable in every situation.

baji kani cha l>kIT kAn' Dakh.

The small stone supports the big one.

The big ones have also to depend on the small.

baji kani tal'y cha l>kIT kAn' vepa:n.

A small stone can be hidden under a big one.

baji ko:ri hlnz tsh>pay cha a:~ka:r.

A grown up girl's silence means her willingness.

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baji mAshi:di tsal'a: ku:~j ni:rith.

Will the corner stone of the big mosque slip out?
It makes no difference.

"baji mAshi:di hInd'av thamav, yot kithav pA:Th vA:tivI?" "panIni sezrI."

"O pillars of the big mosque, how did you get here?" "Due to our being straight."
One reaches a top position due to one's qualities.

baTI miski:n, na duniya: tI na di:n.

The destitute Pandit (Hindu) has neither the world nor the religion.

baTI gav graTI.

The (Kashmiri) Pandit is a quern. (He works hard like a mill.)

baTI mu:d she:~nki.

The Pandit dies of superstition (cynicism).
Hindus are superstitious or cynics.

baTI yeli buDi tI me:Tha:n, musulma:n buDi tI TeTha:n.

An old age brings sweetness to a Pandit but bitterness to a Muslim.

baTas tseD, musulma:nas yaD, tI rA:phizas h>D.

Endurance to the Hindu, stomach to the Muslim and cry to a Shia.
A Hindu endures, a Muslim fills the belly and a Shia mourns or resists.

baTas boD d>h tI pha:kl. musulma:nas boD d>h tI shra:kl. rA:fizas boD d>h tI ba:kl.

A Hindu fasts on his auspicious day. A Muslim feasts on his auspicious day. A Shia weeps on his auspicious day.

baII gardan gAYi bAD gardan.

To oblige someone by feeding him with food is a great investment.
The path to heart lies through one's stomach.

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bañ ne:run gav rañ ne:run.

To be separated from the common kitchen is to be separated in blood also.

bañ nañ bata:s, chiTh nañ atla:s.

No food in the house and desire for sugar lumps; not even the print cloth to wear but desire for satin.

A poor man with rich desires.

If wishes were horses beggars would ride.

bañ baD'o:s ca:ni, ð garl za:nay nñ vath.

I have grown up eating your food but I don't know the way to your house.

When a person pretends not to know someone with whom he has been very intimate.

"bañ bañ" ð p'a:ð pañ.

Having no food to eat, but having a peon to attend.

A person who doesn't have enough resources, but pretends to be rich.

It also means that someone does not have even food to eat, still he is chased by peons (for tax collection).

Starvation and official oppression.

bañ leñ chi peThay kani vucha:n.

One tests the cooked rice at the top of it (in order to find out if the rice is properly cooked or not).

People are judged by their appearance.

Face is the index of mind.

bañ pa:vi tal cha A:bi kha:r vepa:n.

A lot of bad deeds can be hidden under little food.

One's bad deeds can be covered by feeding someone who matters.

batay a:si ð kA:t'a: garl gatshan pa:ð.

If one has food (to eat), so many households will come up.

In prosperity, there is no dearth of friends.

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batas manz To:Th k'a:? tAhar.

A:shina:van manz To:Th k'a:? hAhar.

Which is the favourite among the dishes? Cooked yellow rice. Who is the favourite among the relatives? Wife's brother.

bad A:s'tan, rad A:s'tan, yinsa:n kati bani.

Whether bad or-quallelsome, human life is precious.
Human life is of utmost value.

bad badi: kh>d giriphtA:ri:

If one wishes evil for others, one oneself suffers.
One who digs a pit for others, falls himself into it.

badas sir ba:vun chu, bebi andar saruph rachun.

To divulge a secret to a wicked person is to rare a snake in one's own bosom.

bangi manz natsun.

To dance in hemp.
To do something which is of no use to anyone.
To engage in a useless pursuit.

bandI chu bashar.

To err is human.

bandI bandas mangi, a:gl beda:r il no:kar sho~gi.

To ask a favour from someone, is as if a master is awake whilst the servant is asleep.

bandI nay g>nah kari kh>da:h k'a: bakhshes.

If a human being doesn't commit sin, what will God have to pardon him?

A human being commits sins, and God forgives.

To err is human; to forgive divine.

bandly chu be:sabar.

A human being is quite impatient.

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babl ne:thlr, tI athas peTh.

O father, I want to get married, here and now!
Impatience.

babl buDtam tI khIdmatha: kartam.

O father, grow old and serve me.
When youngsters expect their elders to serve them.

bar dith khar natsIn'.

The ass dances with doors shut.
A Kashmiri riddle, meaning a quern.

bala:y du:r tI khA:r kobu:l.

May the misfortunes be warded off and good prevail.
A blessing.

bastI tshunith nA:l' khakhra:yi mandchun.

To wear a sheep-skin and be ashamed of its rustling.

basti manz ka:jvaTh.

A stone in a sheep-skin.
To cause trouble to someone without letting him know.

ba:gi bo:g tI na:ni To:k.

After eating to his full, he asks for a dish full more for his grand mother.

ba:nI hatas dizi Tha:nI hath, tI A:sI hatas k' a: kArizi.

A hundred lids for a hundred vessels, but nothing can cover a hundred mouths.

There is no way to stop gossip.

ba:ndav kus? zI candI.

Who is your kin? (Your) two pockets.

ba:bl a:dmas A:s' zI gabar, Ak' rAT a:vren' Ak' kabar.

Father Adam had two sons. One chose a pyre and the other grave (i.e. One became Hindu and another became a Muslim or a Christian).

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ba:bl mat'o:v tl ded ti.

The father was mad with anger and so was the mother.
When everyone in the house is angry.

ba:llnly chi la:l ne:ra:n.

The diamonds are found in mountains.
Good things are often found in worst possible places.
(Some good persons are born to ordinary parents.)

ba:h pA~z' ti gAyi she:Thly.

Twelve fives are also equal to sixty.
A particular thing can be described in different ways.

bihit vo:n' po:n' to:l'a:?

Will an idle grocer weigh water?
One who has to earn a living must not sit idle.

bi:kh manga:n tl poT ranga:n.

Begging for alms while dying the woolens.

bi:ml ros shur gav la:kmi ros gur.

The child who is not afraid of anyone is like a horse without a bridle.
An uncontrolled child can go stray like a horse who is not controlled.
Spare the rod and spoil the child.

bi:rbalni ko:ri prutsh akbar pa:dsha:han, "k'a: mohn'uv cha: prasa:n?" dopnas, "da:~d cha: d>d diva:n?"

The king Akbar asked Birbal's daughter, "Does a man give birth to a child? She replied, "Does an ox give milk?"
To answer a funny question with a similar one.

bi:rbalan prutsh akbars, "jangl vizi k'a: sila:h? dopnas, "yi bro:~Thl yiyi"

Birbal asked Akbar, "Which is the best weapon in a war?" He replied, "Anything that comes handy."

bi:rbalun kaTh.

Birbal's ram. (It is said that a ram was tied to a peg and fed well, but a

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sword was kept hanging close by. On seeing the sword continuously hanging, the ram did not become fat as it was afraid that it would be killed with it any moment. Another version of the story is that instead of a sword kept hanging nearby, a lion was shown to the ram daily and the ram did not become fat for fear of its life.)

One cannot relax or enjoy, when one is kept under constant threat.

bi:This ga:sl d'a:r.

Money paid to an idle person for (cutting) grass.

To pay wages for no useful work.

beka:r gav bema:r.

An unemployed or idle person is as good as a sick person.

Idleness causes sickness.

Rest is rust.

beka:ras chi tre ka:r.

An idle person has three tasks: (sleeping, eating and quarreling).

becha:n ul guris khAsith.

One is begging while riding a horse.

One who doesn't give up pride even in distress or poverty.

bechi batas ul pA:r'za:n kitsh?

One who has to beg for food, doesn't need an acquaintance.

bochis hu:n' ma:z halha:l.

It is lawful for a hungry person to eat the flesh of a dog.

bechlnas ba:nl ka:mln'.

A beggar doesn't even have a begging bowl.

To be in absolute distress.

bebi andar phA:s' ul alhas keth tasbi:

The noose under the arm, and the rosary in the hand.

A serpent under the flower.

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be:ta:bas aniTis keth, ta:bda:ras tha:las keth.

An impatient person gets meals in an earthen lid, and the one who has patience gets it in a proper plate.

One who is impatient doesn't get a proper treatment.

bemA:las A:II.

To offer cardamoms to a person who is not hungry.

"bema:rav A:s k'uth chuy?" "na tsok tI na modur."

O sick person, how is your mouth? "Neither sour nor sweet."

beyi sInz yus khani gang, panInn' sedes zang.

One who digs a pit for others, himself falls into it.

beyi sund ama:nath chu kha:rIva:nuk na:rI tengul h'uh.

Any other person's belongings in your charge are like the live charcoal from the blacksmith's furnace.

One must guard other's trust with more care and responsibility.

beyi sund do:d chuy be:ma:ne:

yas Akis bAnith a:v suy za:ne:

Another's pain is meaningless. He only knows who suffers.

Only the wearer knows where the shoe pinches.

berabdl sava:bl kh>tI gav shaki:l g>nIhly behtar.

A beautiful sin is better than an awkward good deed.

besom chu dapa:n me sumb chu nI ka:~h.

A person full of flaws thinks that he is flawless and on one excels him.

besom dapa:n me som chunI ka:~h.

A crooked (or ugly) person believes that there is no other person as straight forward (or beautiful) as he is.

behaya:has chi sath buh' candas.

A shameless person has seven faces in his pocket.

A shameless person changes colours.

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behvani tsari.

Sitting sparrows.

A keen observation.

behva:l slnz kath kari de:va:ras tras.

An idle man's words can crack even a wall.

An idle man often turns out to be a notorious talkative.

be:klI nI ka:~h tI garI patI ka:h.

Is there no stupid person? There are eleven in every family.

The world is full of stupid people.

be:pi:ras gaTlka:r, ba:pi:r chu ga:shIda:r.

One without a guide is in the dark. The one who has a guide can see things clearly.

be:ml hAhrav chu slh mo:rmu.

Two brothers-in-law (sister's husband and wife's brother) have killed a lion together.

Union is strength.

be: yi:ma:nas k'a: niyi she:ta:n?

The satan cannot take away anything from the dishonest person.

behaya:has sharlm du:r.

Shame is far from a shameless person.

buji gav tsh, tas a:v hi:th.

An old woman tumbled down and she got an excuse.

A person who is on the look out for excuses.

To pick holes in another's garment.

buji tI bra:ri tsuv'a:yi har

tI vanlken ha:ptan tsa:yi thar.

An old woman and a cat quarreled, and the bears of the jungle were scared.

buji n'u:kh bar, s> gAyi mAshi:di.

The door of the house of an old woman was stolen; she went to the

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mosque (to steal its door).

buji buthis kanlva:ji.

Ear rings adoring the face of an old woman.

Something not appropriate.

Square peg in a round hole.

buji lab'o:v kuji tal tsu:~Th, patl gAya:yi s> pAj heth.

An old woman found an apple under the tree and afterwards she went (to the tree) with a basket (for collecting apples).

Give once, they always expect more.

buzun bro:ar ka:mln'.

Not even a cat available for roasting.

Acute scarcity. Hard times.

buz' buz' ga:DI kheni asma:nas sl:t'.

To roast fish in the sun and eat them.

To be very proud and not to listen to anyone.

buDI a:shakh mohri mushukh.

An old man's love is worth a pinch of guinea (a golden coin).

"buDI kAm' korukh?" "ka:ran".

"What made you old?" "The work".

An experienced person.

buDI ti mu:d tl tsa:s ti bale:yi.

The old man died and his cough also was cured.

The final solution to a misery comes by death.

buDI tl shur chi bara:bar.

An old person and a child are alike.

buDan tl l>k'l'en hlnz khldmath gatshi :l karln'.

buDI chu mara:n, tl l>k'l'is chunl ya:d ro:za:n.

Do not serve either the old or the young. (Because) the old dies soon, and the young does not remember, when he grows up.

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buDun tI vadun, buDun tI mashun, buDun tI marun.

To become old and to cry; to become old and to forget; to become old and to die (All are quite natural things).

buth vuchith bo:g tI tsakIj vuchith tsA:~gij.

Food is served according to one's face, and the matting is laid according to the ass.

To provide hospitality appropriate to one's status.

bu:zith zor tI Di:~shith on.

To pretend to be deaf on hearing, and blind on seeing.

Hear no evil, see no evil.

boch gatshi nI n'un va:zIva:n, tI non gatshi nI n'un baza:zi va:n.

The hungry should not be taken to a feast, and a naked person should not be taken to a cloth shop.

It is difficult to control desire of someone who is in great need.

"boD kAm' korukh?" "mo:tav."

"Who made you elderly?" "The deaths".

One who becomes head of the household as a result of the death of other elders in the family.

The term *boD* also means 'rich'. Thus, "Who made you rich?" "The deaths."

One who becomes rich as a result of the inheritance of property of the dead.

boD gav suy, yas bAD b>d a:si.

The big is he who has big brains (or who can think big).

boD baDi tI jA:gir kaDi, op baDi tI Top kaDi.

If a good person becomes great, he distributes pensions in land to the people, but if an ignoble person becomes great, he pulls out the hair of their heads.

boD m'onD gatshi kh'on, tI bAD kA:m gatshi nI karIn'.

You should eat a big mouthful, but shouldn't do much work.

One who only eats and doesn't work at all.

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boD hay a:si oDuy to:ti chu boDuy.

Even if a great man is half in stature (weak or crippled) still he is great.

The greatness of a person cannot be underestimated by the physical characteristics.

b>n kun vuchith, ts>n kun nazar.

While looking to the ground, (actually) seeing in every direction.

A careful person keeps his eyes always open.

bohgnas chi ba:h g>n.

The *bohgun* (a vessel) has twelve attributes. (It has many uses.) The term also means one with many qualities.

bo:y gav kAn', beni gAyi thAn'.

A brother is (as hard as) a stone, and a sister is (as soft as) butter.

A brother is considered a stone hearted person, and a sister is considered very compassionate.

bo:r chu jahnamuk po:r.

A burden is a stray of the house of hell.

b>chi phohri tl nendri pAthIr.

The burnt rice for the hungry, and the bare ground for the sleepy.

Appetite is the best food, and sleepiness the best bed.

brA:r' niyi ma:z dAj, tse tl me har tsAj.

The cat took away the pouch full of mutton, and the quarrel between you and me is thus over.

The bone of contention is removed.

brA:r sIndi g'av khenI chunI laga:n t'uth, yuth tAm'sIndi lAT gilna:vnI.

One is not so angry at the cat having eaten *ghee* (clarified butter), as one is for its wagging its tail.

brA:ris nI bishuI, tl hu:nis nI dIrI, t'uth chu ne:kh.

One is so good that he does not even say *bishuI* to the cat or *dIrI* to the

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dog. (These terms are used for driving away cats and dogs respectively).

A pious and a harmless person.

brA:ris hay pakhl yihA:n saran ro:zihe: nI pAchin.

If the cats grew wings, the water fowls would not live in ponds.

Nature prevents a cruel person from doing harm.

bragas dopukh "to:~th chay hAj", dopnakh, "natl k'a: chum so'd?"

They said to the heron, "Your bill is crooked." It replied, "Which of my other organs is straight?"

A person full of deformities or flaws.

bra:ri zu:n.

The cat's moon. (It is believed that a cat is excited in the moonlight and does not sleep properly.)

When a person wakes up early in the morning, it is said that he has experienced the 'cat's moon'.

bro:r ma:run.

To kill a cat.

To exhibit one's strength or anger. (The story is that a bridegroom was advised to kill a cat on the first day of his marriage in presence of his bride so that the bride remains scared of him throughout her life.)

bro:r vuchith gatshi bishul pho:run.

On seeing a cat, one should be able to utter *bishul* (for driving it away).

One must be courageous enough to show displeasure in presence of the person concerned, and not in his absence.

bro:~Thl chamb tl patl la:r.

A mountain in front to cross and someone chasing from behind.

A person caught in a difficult situation.

Between the devil and the deep sea.

b>chay cha mi:Th.

The hunger itself is sweet.

When one is hungry the food tastes good.

m

mAch k'a: za:ni po:mpri slnz gath.

The fly would not understand the moth's dancing around the light.
An ordinary person would not appreciate the sacrifice made by someone in love.

m'Ats hay tulakh, baDi banI.

If you want to take clay, take it from a big mound.
If one wants to serve, one must serve at a big place.

m'Ats hay tulakh, s>n gAtshinay!

If you pick up clay, may it become gold (for you)!
A blessing.

mAdlr mekra:z.

Sweet scissors.
(One who appears very sweet outwardly, may prove very harmful in reality.)

mAriih martabl.

The dead are (always) praised.

mAl' heth k>li ishunun.

After buying a thing, to throw it into water.
To waste something precious.

mA:j kAriin "shuri shuri", shur mI kAriin "mA:j mA:j."

Let a mother cry for a child, but may a child not cry for the mother!
A child shouldn't lose one's mother. A motherless child is more miserable than a childless mother.

mA:j kara:n "ku:r' ku:r'", ku:r kara:n "rA:ni rA:ni".

The mother keeps on caring for her daughter, while the daughter keeps on craving for her husband.
A mother is always anxious about her daughter even after the daughter's marriage, and the daughter is not as anxious for her mother

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as she is for her husband.

mA:j tsl thavum ka:~glr phukith, bl yimay v>stas d>h Thukith.

O mother, blow the *ka:ngri*: (a typical Kashmiri fire pot used to keep one warm) and keep it ready for me. I'll come after reporting to the master for the day.

One who doesn't work in the office for long and rests at home at the cost of office time.

A shirker's daily chore.

mA:j baDe:yi, thA:l' ti baDe:yi.

The mother grew bigger, so did the pots.

Increase in expenses with the growth of the family.

"mA:j, ma:m hay a:v".

"potrl m'o:n gav bo:y".

"O mother, my uncle has come." "O son, he is my brother."

To tell someone about something which he already knows better.

"mA:j vohva:n chumnl ka:~h."

"potrl vati peTh beh."

"O mother, no one abuses me."

"Go and sit on the roadside son (and you will get abuses in abundance)."

Ask for problems and you will get them.

"mA:ji, v>rud k'uth?"

"bechnl kh>tl seTha: rut."

"O mother, how do you like your second husband?" "It is much better than begging."

mA:lis ra:j tl m>hta:j, bA:ysis ra:j tl m>hta:j, rA:nis ra:j tl she:ri ta:j.

If my father has a crown, I'd be in need. If my brother has it, I'd be in need. If my husband has a crown, I'll wear it.

One has more right over the earnings of one's husband than on that of father's or brother's.

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maki me:li magar nakhl me:li nI.

One can meet in Mecca, but not in the neighbourhood.

One who cannot be easily seen in neighbourhood but at a distant place.

majlu:nas dap'o:kh, "lA:l chay krIh'n".

dopnakh, "m'a:nev Achav vuchto:n."

Majnu was told, "Laila has black complexion." He replied, "See her through my eyes."

Beauty lies in the eyes of the beholder.

maza:r bal ta:m haza:r bala:yi.

There are thousands of hardships unto the time of death.

Hardships are part of life.

maten hund dop chuy bala:yan thop.

A divine's speech averts misfortune.

matev An' n>sh s> ti dra:yi mAtsIy.

The family of madmen brought a daughter-in-law, she also turned out to be mad.

People of the same category come together.

Birds of the same feather flock together.

matlnas mashIk.

ractising madness.

matlab chu tsaTa:n potlab.

The selfishness breaks the back wall of the house.

One stoops too low to accomplish one's purpose.

mangIvun hay thAv'zen Tangvani andar tati ti kari mang mang.

If a beggar is placed in the midst of a grove of pear trees, he will beg there too.

The lion does not leave his straps.

mangun gav marun.

To ask (a favour) is to die.

To beg is to die.

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It is not easy for all to ask for a favour.

manz atsun chu kanz atsun.

To go in between (or to act as a surety or a go between) is to put one's head into a mortar.

manzga:ml jashIn hAs' long gari.

There is a carnival celebration at Manzgam, and Hasa Long is still at home.

(A story about one person called Hassan who was lame but wouldn't miss any carnival wherever it was held.) It is cited for a person, though physically crippled, who is always seen on his toes and moving all over.

manTini leji pa:~zuv.

To cook six pounds (of rice) in a pot which has capacity for three pounds only.

Mismanagement.

manzl'uk cha: manzli: ro:za:n?

A child in a cradle doesn't always remain in the cradle.

Children grow very fast.

Small things/problems grow big with the passage of time.

mandIchaha:n lA:~tsh, tim kheva:n nAts' nAts'.

The eunuchs ought to be ashamed of themselves, but they dance and eat.

A shameless person.

mandn'an sha:m gatshun.

To turn the afternoon into an evening.

To be caught in a complex problem.

A hard blow.

may ti yeti il maykha:nl ti yeti.

Wine is here and the bar (wine shop) is also here.

Everything is at hand.

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marlz gali vA:dlva:n, a:dath ka:ii gali?

The disease will be cured at the doctor's clinic, but where can the habit be cured?

Habits die very hard.

marlha: magar gari kus tha:van?

I would like to die but whom would I entrust with my home?

A wishful thinking of a person who is alone to shoulder the responsibility of the family.

mall gAya:v k>li, tati tro:vun pall tr>yen athl.

A Mulla fell into a river, he put his hands between crevices (for catching fish).

A greedy person.

mall gav pall peThl po:n' DALith.

The Mulla is like water which trickles down the rock.

A Mulla cannot be trusted for long.

mall D'u:~Thum amal kara:n, ha:kas dapa:n kach. ga:mlc kheva:n ala:y bala:y, musA:phiras dapa:n mAshi:di chuy yach.

I saw a Mulla (Muslim priest) performing his duty and saying the swede was grass; eating all kinds of food in the village and telling a traveler that there was a goblin in the mosque (so that he may not sleep there).

A selfish and cunning person.

mall har gAyi pall har.

A Mulla's fight is a fight of boulders (which is useless).

One must not enter into an argument with a Mulla.

malas Tikh mAshi:di ta:m.

A Mulla can run only up to the mosque. (A Mulla's province is up to the mosque.)

Everyone has his own limitations.

mas p'av mas ba:nl, yas p'av suy za:ni.

The wine has spilled from the vessel (containing wine). Only that

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person knows who has lost it.

ma:hra:zI sInd' ti d>h ta:rI, ma:hrini hInd' ti d>h ta:rI.

The bridegroom has his own few days, and the bride too has a few days (of supremacy).

New things do not last long.

ma:gl shi:n kInun.

To sell snow in the month of Magh (January-February).

A business out of season.

ma:ji kAr dandI tIj tI shur' kh'av ga:sIhur.

The mother used a tooth pick, but the child ate a bundle of grass.

One who imitates foolishly.

ma:ji kh>tI ku:r bAD.

The daughter is bigger than the mother.

When the case becomes bigger than the original quarrel.

ma:ji nI ma:za:n, ko:ri gav ma:ta:ma:l.

The mother is not respected in her parent's house, and the daughter treats that house as her maternal house.

ma:ji nI lakI, tI se:ta:ras gila:ph.

The mother hasn't a piece of cloth to put on, but the sitar has a covering.

Inappropriate expenditure.

ma:ji nay baI mangav, s>ti diyi nI pa:nay.

If we won't demand food from mother, she wouldn't give it of her own.

One must ask for one's needs.

ma:ji nishi gAyI ku:rIy bAD.

The daughter is bigger than her mother.

Sometimes a daughter has more authority than her mother.

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ma:ji, ma:si, ko:ri kus ka:si?

If a particular habit has been a part of mother or her sister, how can the daughter escape it?

One imbibes certain habits from elders.

ma:ji lekh, beni lekh, ko:ri lekh, tI k>Iyi nI lekh.

Abuse his mother, abuse his sister, or abuse his daughter, but don't abuse his wife.

Someone who considers his wife dearer than other relatives.

ma:ji hund d>d ya:d p'on.

To remember the milk of one's mother.

To be in real trouble.

ma:ji hund nI bo:y, ko:ri hund ma:m.

If one is not mother's brother, how can he be the daughter's (maternal) uncle?

Relations are to be maintained and not just imposed.

Strained relations.

ma:n ya: nI ma:n, bI chusay co:n mehma:n.

Whether you agree or not, I am your guest.

To impose oneself on someone.

An uninvited guest.

ma:m thaviy yezath tI ga:m ti thaviy yazath.

If an (maternal) uncle honours you, the whole village will honour you.

One who is respected by one's own people, is respected by others.

ma:l phitnI ya: avla:d phitnI.

Either trouble about one's money or trouble about one's children.

There are two prominent reasons for a dispute, one is money, the other is children.

ma:l mas tI ha:l mas sIndi kh>tI chuy nangI mas be:parva:h.

A naked man is more careful than a wealthy man or a high placed person.

Much coin, much care; little goods, little care.

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ma:l vuchith zaka:th.

Give alms keeping in view the property.

ma:las chu m>l.

Price is according to the quality of goods.

Good item, good price.

ma:li muphut ul dili be:rAham.

Property by gift and a heart without mercy.

One does not value items received free or in gift.

ma:stlri gA:v hund pitur loT.

A distant cow's cousin tail.

A distant relative.

ma:hreni ma:ji patl kani pitur bo:y.

Behind the bride is her cousin.

Be careful. There is always an enemy present wherever you are.

The walls have ears.

There is a thorn with a rose.

mi:Th pond ul zi:Th umlr.

A pleasant sneeze and long life (to you).

A blessing. (When a youngster sneezes, an elder person present blesses the person concerned with these words.)

"metro: shAthlr mu:duy."

"metras ti chu marun."

"O friend, your enemy is dead."

"The friend will also die."

An enemy or a friend do not last for ever. Man is mortal.

muDan hlnzl ma:ji nay prasan, truken h'nd' garl kithl khasan.

If the mothers of the stupid (illiterate) people do not give birth to children, how will the clever or cunning people become prosperous?

A cunning person makes a living at the cost of the stupid people.

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mu:Das lo:ri hath, tl trukis kun' kath.

A hundred lashes to a stupid, but a word to a wise man.
A word to the wise.

muphtuk shara:b chu ka:zev co:mul.

The free liquor has been taken even by religious judges.
Free things, good or bad, are accepted by all.

"murun hay tl ma:run k'a:?"

"rath hay con tl v>Th din' k'a:?"

"If you crush, why do you kill?"

"If you suck blood, why do you jump?"

(A dialogue between a flea and a human being. It is observed that a flea after sucking someone's blood jumps and is caught by the person concerned, who often crushes and kills it.)

musalma:n mari dra:gl, baTl mari ma:gl.

A Muslim will die of famine, the Hindu will die of (the cold of) Magh.
(A religious Hindu fasts during the whole month of Magh, and takes bath in the cold water, which could be the cause of his death.)

m'u:Th ga:mas tl kru:Th panlnis pa:nas.

"Sweet to the village, but rough (hard) to oneself."
One who does good to others at his own cost.

mu:Das g'a:n gav kharas go:r d'un.

To teach a stupid person is to feed sugar to an ass.

mu:lan dro:t tl pAtran sag.

A sickle for the roots, and water for the leaves.
Being polite outwardly.

mot isol pot da:ri, k>lay heth aTlba:ri.

The madman ran away from the back window carrying his wife on his back.

mo:tas tl kabri chu hisa:b.

The account is to be settled between the corpse and the grave.

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modur dA:n ts>ki nI, tI tsok dA:n mAdri nI.

A sweet pomegranate will not become sour, and a sour one will not become sweet.

One's nature cannot change.

m'o:n A:sith co:n gav.

It was mine, and became yours.

To lend something to someone, and to give up the hope of getting it back.

mo:l gotshum vo:rl, mA:j gAtshIm sakh. khemIhas trakh, kA:m karIhas nI akh.

I would like to have a step father, but my own mother. (So that) I could eat a lot, and would not do any work.

One can count on one's own mother for comforts, and not on one's father.

mo:l mA:j gav kA:z', Akis rA:z' tI beyis bA:z'.

Parents are like judges; they are pleased with one (child), and deceive the other.

m>kdam gav tI ph>kIdam a:v.

One cruel person is replaced by another cruel one.

m>gul Di:~shith gatshi pha:rsi: khasun.

On seeing a Mughal, one should be able to speak in Persian.

m>nji shra:ki khash karun.

To kill someone with a blunt knife.

To make someone's life quite painful or miserable.

To torture someone.

m>nDan nish cha: rI:n' ma:~gay kara:n.

One doesn't go to widows asking for their husbands.

m>rdas chi vada:n bihith, batas chi vada:n v>dni:.

People cry for the dead while sitting down, but they cry for food standing up. (People have to struggle hard to get food to eat.)

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m>rdas chu mArith martabl khasa:n.

After death a person is honoured.

A person is respected after death.

(No one talks evil about the dead.)

y

yAD chunl vucha:n ka:~h, tl tani chu vucha:n prath ka:~h.

No one sees (what is inside) the stomach, but everybody sees (what is put on) the body.

Dress is more important than what you eat.

yAD dag cha bAD dag.

The stomach pain is a great pain.

The pain of hunger is most severe.

yAD nishi chu koTh du:rly.

The knee is far from the belly.

A distant relative is far from the close one.

(One makes a distinction between the close and distant relative in obliging or giving favors.)

Blood is thicker than water.

yAD sl:th tsop h'on.

To bite someone with belly.

To put someone in trouble without letting him know.

Crafty person.

yADal chu be:yi:ma:n.

A glutton is dishonest.

One who eats a lot, gets it by being dishonest means.

yAs' log dab tAs' la:ri rab.

The mud is stuck to the person who falls down (and to no one else).

The blame lies on one who commits something wrong.

yakur mA:rith athan phakh.

After killing a *yakur* (a kind of bird), hands will stink.

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A bad deed leaves a bad taste.

yazath chu parInis A:sas andar.

Honour is inside your mouth.

Think before you speak.

yaztlc ha:r tl be:yeztlc kha:r cha bara:bar.

A penny earned with honour and a *kharwar* (bushel, about 80 kilograms of grain) obtained with dishonour are equal in value.

yati:m mu:dIyo: kh>da:yo:, hamsa:yi vandyo: garo:

O God! an orphan has died. May I sacrifice my neighbour on my home!

A selfish person.

One who doesn't care about neighbours.

yath kalas nI gA:rath, s> gAyi al.

The head which has no courage, is like a pumpkin.

A coward is a useless person.

yath ga:mas nI gatshun a:si, tami ga:muk na:vIy k'a: h'on?

It is useless to ask the name of the village, where one doesn't have to go.

To make useless enquiries.

yath nam atsi, tath shAstlr k'a: la:gun?

That which can be pierced by a finger nail, there is no need to use iron.

When a work can be done easily, it is useless to cry for it?

yath lachas ti carsly.

Let us have hashish for this Lakh as well.

A spendthrift does not have a second thought while spending money.

yamI yitam tl nitam.

O angel of death, come and take me.

A person in distress craving for death.

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yas ko:ri ne:thlr s> ku:r l>bran.

The girl who is to be married has gone to collect cow dung cakes.
A person who is not doing right thing at the right time.

yas kh>da: diyi tas kus niyi?

If God gives to one, none can take it away from him.

yas d'un tagi, tas tagi h'on ti.

The man who can give knows how to take it back.

yasnl vAtsh nAr tas gAyi garlsly andar phAr.

One whose arm is not raised (in work) he is just like a dried fish in his home.

yas mAHniviS beyi sund bad yiYi, tas gatshi panun ka:mIn'.

He who wishes ill of others, will suffer himself.

He who digs a pit for others, falls himself into it.

yas yi karun su ti kara:n, na:hkay ma:ra:n vukur pa:n.

Whatever one wants to do, one does. The lethargic or stupid is unnecessarily killing himself (or beating his breast).

yas log karl karl su kari, yas log marl marl su mari.

He who says, "I'll do", will do. He who says, "I'll die", shall die.

Where there is will, there is a way.

yas vAtsh nAr, tAm' kheyi lukhlnz lAr.

One who lifts an arm, does grab someone else's house.

yas vath ra:vi, tas ha:va:n dAh.

yas kath ra:vi, tas ha:vi nl ka:~h.

One who loses his way, ten persons may guide him. One who loses his word, none can help him.

One must be careful in the choice of words or in speaking.

Think before you speak.

ya: karun nati marun.

Either do or die.

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ya: gatshi banun, natl k'a: vanun?

Either one should get (what one wants), otherwise it is useless talking about it?

ya: gatshi vepun, natl k'a: dapun?

Either the person should listen to your advice, otherwise what is the use of giving it.

ya: tsalun natl tsa:lun.

Either flee or suffer.

ya: pu:r natl du:r.

Either (to get) complete or maintain a distance.

Either whole or nothing.

ya: ma:l phitnl ya: avla:d phitnl.

Either the dispute over wealth or over children.

Two prominent reasons for dispute.

ya:r k'a: layi? zl tsari bacI.

What is a friend worth? Just two chicks of sparrows?

When a request is refused by a friend.

ya:r za:ga:n tshalas, tamA:k' cilim ceyi tl tsales.

The friend looks out for deceit. After smoking the hubble-bubble (the pipe), he will escape.

A selfish friend.

ya:ras mA:j m>yi tl lukl sa:sa:, ya:r mu:d tl kuni nl ka:~h.

If a friend's mother dies, a thousand people gather to mourn, but if the friend is dead, there is nobody around.

yi chu b'uch yu:t rAchzen t' u:t diyi T>ph.

This is a scorpion, the more you fondle it, the more it will sting.

An ungrateful person.

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yi chu hu:n' vIshkI tI mA:shi guh, na laga:n levnas tI na za:lnas.
He is like dog-barley and buffalo dung, which can neither be licked nor burnt.

A worthless fellow.

yi tse chuy v>ndas, ti chuy nI candas.

Whatever is in your heart, it is not in your pocket.

One may be generous at heart, but may not be able to afford it.

yi za:l vucha:n chu, tiy hA:~zav vuch.

Whatever a net sees (catches), that is seen by the fishermen.

yi zevi zevi kArizi ti ko:nI kArizi zangi zangi.

What you do with your tongue, why not do it with your legs?

It is better to work than merely to talk about it.

yi me chum karun ti bI karI, tSI vantam bI k'a: karI?

Whatever I have to do, I shall do. Tell me what should I do?

Where one does what one wants to do but asks for an advice just for the sake of it.

yithuy pi:r tithuy muri:d.

Like saint, like disciple.

yi nI ba:nas la:ri, ti la:r'a: pa:nas.

What doesn't stick to the pot, won't stick to the body.

When a thin soup or watery dish is served.

yiinsa:n chu po:shI kh>tI A:v'ul tI kani kh>tI sakh.

A human being is more delicate than a flower, and yet harder than a stone.

yiinsa:nas gatshi a:sIn' kh>y, po:shas gatshi a:sIn' b>y.

Politeness is necessary for a human being, and sweet fragrance is necessary for a flower.

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yinsa:nas tI yinsa:nas cha ti:ts tapha:vat, yi:ts kh>da:yas tI bandas cha.

There is so much a difference between man and man, as there is between God and man.

No two persons are alike.

yinsa:n nay a:si d>san sI:t' gatshi mashvarI karun.

If there is no human being around, one must consult walls.

It is important to take advice from others in important matters.

yiman gobar timan nI batI, yiman batI timan nI gobar.

Those who have children have no food to eat; those who don't have children, have everything in plenty.

yi mall vani ti gatshi karun.

yi mall kari ti gatshi nI karun.

What the Mulla (a Muslim priest) says, one must do. What the Mulla himself does, one must not do.

yirIvIn' na:v.

A boat adrift.

Disaster all around.

yi li:khith gav, ti hokhith gav.

Whatever is written, is dried up.

Written agreements last.

One's fate cannot be changed.

yivIvIn' davlath, pevlvun shi:n; tsallvIn' davlath, gallvun shi:n.

Wealth comes like the falling snow (i.e. slowly), wealth goes away like the melting snow (i.e. quickly).

yi voth haTi ti khot maTi.

What has gone down the throat, has become one's liability.
One has to abide by one's belief/faith.

yi sha:hrIc sA:ven' (Ami:r zana:n) kheyi, ti kheyi ga:mIc ga:v.

What a rich urban woman does eat, is eaten by a rural cow.

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yi hAki:mas dizi, ti ko:nI dizi bema:ras?

Why can't that (amount) be given to the sick, which is to be given to the doctor?.

It would be better to spend money on the good or nutritious food for the sick, and not on the doctor.

yihunduy rath yimnIy math.

Rub their own blood upon their bodies.

Give unto Caesar what is Caesar's.

yi:t' tsA:~g' t' u:t ga:sh.

As many lamps, as much illumination.

The more the merrier.

yi:n' nI kuni, vo:nun nI kuni, tI kAts gaz ye:rav?

Neither warp nor the woof is available, and (we are planning) how many yards shall we weave?

A good job but not all requisites for fulfilling it.

yets gav zi mets gav.

More than enough is like clay (which is of no value).

Everything is valued to a certain limit.

yeti ta:ph tati shuhul.

Where there is sunshine, there is shade also.

yeth' kor to:bl, tiy a:v ro:bl.

Whatever one didn't want to do, one is forced to do the same.

yeti nI ballvi:r, tati vugrI Ti:r.

Where the brave cannot succeed, what will a weakling (lit. handful of half cooked rice) do?

Where fools rush in angels fear to tread.

yeti pAhliS kh'ol, tati shas g>ph.

Where there is a shepherd's flock, there is the leopard's cave.

Wherever there is a rich man, there is a thief.

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yeti hay a:si mengun, su ti heyi tsengun.

If there were a small boy (lit. sheep's or goat's ordure, which is very small), he also would be dancing (with mirth).

When everyone, no matter how small he is, can have a say.

yem' kor a:r su gav kha:r.

The one who showed compassion was ruined.

yem' kor lavl hath su ti totuy,

yem' zo:l la:vl hath su ti totuy.

He who made a hundred bundles of hay, got the same treatment as the one who burnt the hundred bundles of hay.

When the gain or loss is not valued.

When merit is not recognized.

yem' khAn' gang, tas gAyi tAth' andar panIn' zang.

He who dug a pit (for others) gets his own leg into it.

He who digs a pit for others himself falls into it.

yem' roch pa:n, tAm' roch jaha:n.

He who protects himself, can protect the world.

yem' lu:kl hlnzan mecan tl Tukran peTh nazar thAv, su gav vA:ra:n.

One who keeps one's eyes on the crumbs of others gets ruined (ultimately).

yem' vuch nAris tl dAlis su gav kha:r. yem' tshun Akis kh>ras pullho:r, beyis pA:za:r, su chu barkhurda:r.

He who bothers much about the sleeve and the border (of his garments) is ruined. One who wears a grass shoe on one foot, and a leather shoe on the other, is faithful.

One who wants to succeed must not bother about small details.

yem' von poz, tas kADIkH Ach.

He who speaks the truth, his eye is gouged out.

Truth is bitter.

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yem' sha:lan chi vuchimIt' yi:t' kA:t'a: ru:d.

This jackal has seen plenty of rainfalls like this.
An experienced person.

yem' sa:hiban A:s ditus, su diyas na: kho:s ti kh'on k'uth?

The God who gave a mouth (to him) will provide a pot also for the food.

A person who is born, will get something to eat.

yem' h'ot, su hot.

The one who worries a lot, rots.
If you weep, your troubles heap.

yemi ho:v tAm' n'o:v, yem' khoT tAm' roT.

He who showed the thing, it was taken away from him; one who concealed the matter, preserved it.

yemis nanIvA:r' na:v dra:v tas tsali nI za:~h.

If a person got nick named as "bare-footed", the name will stick to him for ever. (Even if he is not bare footed anymore.)

yem' uk da:r tI tamikuy pon.

The wedge and the timber log are made of the same tree.
Chips or the same block.

yela:ji kh>tI chu parhe:zly ja:n.

Prevention is better than cure.

yeli o:sum l>kca:r, teli o:sum nI m>kja:r.

When I was a young, I had no leisure.
When there is opportunity to enjoy, one has no time for it.

yeli tSI a:sakh pa:dsha:h, teli a:SI bI vAzi:r.

When you become the king, I shall be the minister.
I will grow when you grow.

A Dictionary of Kashmiri Proverbs

yeli day diva:n, teli kaTas nu:n zan.

yeli day niva:n, teli kaTas mu:n zan.

When God gives, it is like salt for the sheep. When God takes away, it is like taking away of wool from the sheep.

yeli pi:ran hisa:b mangan, kuTI pi:ran naTh atsi zangan.

When the pirs (Muslim priests) will be asked to give account (of their deeds), quacks will be (all) in trouble.

A test for good and bad.

A test reveals the truth.

yeli Dal darva:zl voth chu gatsha:n teli chunI kA:~si hund bo:za:n.

When the flood gates of the lake open, they do not listen to anyone.

yeli yi shu:bi teli ti kari.

When it is proper, do it.

There is appropriate time for everything.

Look before you leap; think before you speak.

yeli s>n teli nI kan, yeli kan teli nI s>n.

When there is gold (for the ear ring), there is no ear, and when there is an ear, there is no gold.

yuth vuchIham, t'uth vuchay.

As you treat me, so will I reciprocate.

A good turn deserves another.

yuth v>sta:d t'uth tsa:Th.

As is the teacher, so will be his student (disciple).

yupis shup Dakhl.

Trying to stop the water of the flood with a winnowing basket.

Large expenses and limited income.

A futile attempt to face an impossible challenge.

yus kheyi s'on von, suy bani se:ri ts'u:n, yus kheyi kAs' kAs', suy peyi vAs' vAs'.

One who eats without salt (simple food), becomes as strong as a pillar.

A Dictionary of Kashmiri Proverbs

One who eats one's fried (rich food), will lose his vigour/health.

yus phol su phol g>Day.

Whatever has bloomed, has bloomed from the very bud.

Those who succeed from the very beginning.

yus mazi dachl phAlis, suy mazi dachl guirs.

A single grape tastes as good as a bunch of grapes.

yus ni panlnis zuvas kho:tsi, su kati kho:tsi beyi slndis zuvas.

One, who does not care for his own life, will not care for the life of others.

yus yas za:ni, suy tas ma:ni.

One obeys the person, one is familiar with.

yus yas da:ri, su tas ho:ri.

The one who owes (to someone), will have to pay it back.

yus yihund garl tsa:v, su tehnzi ma:ji za:v.

A person who lives in someone's family, must consider himself as the one born to their mother.

yus yuth a:si, tas t'uth ba:si.

Everything appears of the same type as one would like it to be.

If you are good, everyone else is good. If you are bad, everyone else will be bad.

yus yuth kari, su t'uth s>ri.

As one does, so will one receive.

As you sow so shall you reap.

yus yuth vavi, su t'uth lo:ni.

As you sow, so shall you reap.

yus sarpan buch, su chu ga:sl tul'an/raza:n ti kho:tsa:n.

One who has been bitten by a snake, is afraid of even straws of grass/ropes.

A Dictionary of Kashmiri Proverbs

A burnt child dreads the fire.

yus hadl Dol, suy ro:v.

The person who has crossed the limits is lost.

yusuy kheyi se:r, suy sapdi se:r.

One who eats a *ser* (i.e. about 2 lb.) will be satisfied.

One who is fed well, remains satisfied.

The person who makes money, is satisfied with his job.

yusuy zahar kheyi, suy mari.

The one who consumes poison, will die.

One who commits an offense is penalized.

yusuy ze:ni suy ha:ri, yusuy ha:ri suy ze:ni.

One who earns will lose. One who loses will win.

yusuy rochum tAs' nish rachtam kh>da:yo:

May God save me from the one, whom I saved (or brought up).

yu:kun lu:kh, tu:kun kh>da:y.

The God sides with the people.

Voice of people is the voice of God.

yu:t kor tAm' me, t'u:t karas bl ti.

As he did to me, so shall I do to him.

Tit for tat.

*yu:t nl brA:r' slndi g'av khenl gatsha:n chu, t'u:t chu gatsha:n
tAm' slndi loT gillNa:vnl.*

One does not get as much annoyed by the eating of *ghee* (clarified butter) by a cat, as one gets hurt by the wagging of its tail (on eating it).

yu:t viri Takh dikh, t'u:t chus ya:vun yiva:n.

The more a willow tree is chopped, the more stronger it grows.

A Dictionary of Kashmiri Proverbs

yu:r' kun lej, tu:r' kun Teklr.

Where there is flame, the pot is placed there.

Money attracts everything.

yot ta:ph tot shuhul.

Wherever there is sunshine, there is shade.

Things do not remain the same for ever.

yot ta:n' /ta:m tshoT pilan kari, tot ta:n' /ta:m z'u:Th yaD bari.

Till the dwarf tries to reach the fruit, the tall person fills his stomach.

yot ta:n' /ta:m z'u:Th ja:y tsha:~Di, tot ta:n' /ta:m tshoT nendlr kari.

While the tall person is looking for a place for rest, the dwarf may get asleep.

yot ta:m dam, tot ta:m gam.

Worries last as long as life lasts.

Life is not free from worries.

yot ta:m poz pazi, tot ta:m a:lam dazi.

Until the truth is known, the world will have burnt.

God sees truth but waits.

yo:rl m>n', o:rl kAn'.

To show affection to someone by kissing, and to be hit by a stone in return.

An ungrateful person.

y>s ga:v d>a diyi, tAm' slnz lath tulln' gatshi tsa:lln'.

One must bear the kick of the cow, that gives milk.

r

rAhda:r guris chi panlni: koTh' phuTa:n.

The horse who runs fast, breaks its own knees.

The person who works fast has to suffer sometimes.

A Dictionary of Kashmiri Proverbs

rA:chis d>h tI tsu:ras gAr.

The watchman has to watch all the day, but just a moment is enough for a thief to steal.

rA:ts va:ta:n gangIbal, tI paga:h nI ya:rIbal.

At night he reaches (in his thoughts) Gangabal but the next day he doesn't even get to the river side (near to his house).

One who only plans, but does not act.

rA:n'a: khA:tir chuy, beni chay ra:~Tas, rAn' chay hi.

O husband ! you will command respect (as long as you consider) your sister as a ogress, and your wife as jasmine.

raz dAz tI vuThInI chas Ati:

The rope is burnt but the twists are still there.

A crook remains a crook.

Habits die very hard.

rath vanday tI puj va:nuk.

I will offer you the blood but of the butcher's shop.

To be kind at another's expense.

rangIr' va:nuk khum, Akis khot tI beyis hot.

The dyer's trough (of colour combination) was a success to one, and a failure to another.

Someone's efforts bear fruit and other's do not.

rangIr' v>rsl.

A dyers' festival.

A false excuse which the dyers' tend to make if they are not able to dye the clothes in time or properly.

raTh me:n' ka:~gIr tI vuch me:n' TIkh.

Hold my *kangri* (a Kashmiri fire-pot), and watch my run.

To exhibit one's readiness.

ravI zAT thavI kati?

Where shall I keep the torn rag?

A Dictionary of Kashmiri Proverbs

A poor person (who doesn't have even place to keep his/her rags).

ras mi:nith tl na:tl gAnzrith.

When the soup is measured, and the pieces of mutton are counted.
Everything within limit.

ras lAginam tl das tsAlinam.

May I enjoy (the work), and be free from laziness.
A self-blessing at the occasion of starting a new work.

rasl ru: batl gav Thasl ru:s cha:n.

Rice without gravy (soup), is like a carpenter without (making a) sound.
Something unbelievable.
Something not matching.

ra:tas vonInas lA:l mAjnu:n, tl paga:h prutshInas, "lA:l k'a: va:ti majnu:nas?"

The story of Laila - Majnu was narrated for the whole night, and the next day he asked, "What relation Laila was of Majnu?"
A forgetful person.

retlka:li gotshum po:tsh tl vandas gotshum lo:ch.

In summer I need a cotton *potsh* (a loose garment), and in winter I need a woolen *pheran* (a loose garment).
Everything appropriate to season.

reyi chu shabnam tu:pha:n.

The dew is like a flood to an ant.

ru:d nay peyi tl rab kati v>thi?

If it doesn't rain, where will the mud come from?
There is a reason behind all that happens.

ru:d penay cha: rab v>tha:n?

There is no mud, unless it has rained.
There is always a reason behind every dispute.

A Dictionary of Kashmiri Proverbs

ru:d peyi kapas b>vi, vo:rl ma:ji karl ko:rl po:tsk.

If it rains, and cotton grows. I shall make a new cotton *pheran* for my step-mother.

A conditional promise.

ru:Thl(mut) manA:vizen nl za:~h, kA:n' gatskes ka:Th, pa:nay kari A:hi pa:Th.

Do not calm down an angry person (one who is annoyed). In a little while, he will be tired stiff, and give blessings.

rochmakho: lachi tl tsoTmakho: kachi.

I brought you up (or trained you) at an expense of a lakh of rupees, but moved you down like grass.

Loosing a good servant or an employee over some trifle or lame excuse.

r'osh gAyo:v parde:s devl tsalem resh na:v, tati kuTh'o:s tami nishi. na:hkay reshi gari: dra:kh.

A Rishi went to another country with the hope of getting rid of his name 'Rishi', but he ran into more problems. O Rishi, you left your home for nothing.

ro:zlvun chu tasund na:v.

Nothing lasts for ever save the name of God.

ro:vmut gur chu she:Th m>hrl.

A lost horse is valued at 60 golden coins.

r>pyi hatas ka:~glr band.

A kangri is kept as a security for Rs.100/-.

A negligible surety for debt.

1

lAr lu:rith tl kuTh.

To pull down a house for a room.

A Dictionary of Kashmiri Proverbs

lA:r' kin' lo:hu:r.

To go to Lahore via Lor.

To adopt an indirect approach.

lA:r kImav kheyi? parIdev. me dop panInev ma:?

Who has eaten cucumbers? Outsiders. I thought lest it was by our own people.

One who favours strangers and not his own relatives.

lA:r kheva:n pa:nas tI Da:kar tra:va:n beyis.

One eats cucumber (himself), and belches at the face of the other person.

A selfish person.

lA:v b>d gAyI sA:v.

A young intellect is fertile.

latan hund ma:z vatan la:run.

To stick the flesh of one's feet to roads.

To wander around and to work very hard.

ladIvIn' vumlr vadIvIn' gatshIn'.

The growing age becoming tiresome for someone.

When the life becomes unbearable or full of miseries.

laren bA:ts tI bA:tsan batI.

A family (is needed) for the house, and food (is needed) for the family.

An empty house, and poverty stricken family is not good.

la:ph gAtsh' nam ma:ph.

May God forgive my boasting.

la:l shina:sly za:ni la:lIc kadlr.

Only a ruby dealer knows the worth of a ruby.

la:lan m>lly m>l.

Price upon price for rubies.

The increasing prices of certain articles.

A Dictionary of Kashmiri Proverbs

lA:~tshas ma:l haTi tI na:l.

An eunuch's property is what he wears round his neck, and his embroidered piece of garment.

lej ti tsu:rly tI gAj ti tsu:rly.

Where even the cooking pot is a thief, and the fireplace also is a thief.
Where everyone from top to bottom is dishonest.

leji nI vay parganas say.

One doesn't have enough rice to put in the pot (for cooking) for one self, but invites the whole community to feast.
To spend money beyond one's means.

leji mill>n.

Sharing of the cooking pot.
Close friendship.

lukl hund kAtith nethInon pa:n,

lukl hInd' rAchith, nepotur pa:n.

He who spins for others, remains naked. One who brings up other's children, remains childless himself.

lu:kl hInzi mA:ji: p>trI dag peyiye.

O mother of strangers! May you see the death of your children.
To wish others bad.

lu:simitis la:yun.

To beat a tired person.

log nall jog a:v pot phi:rith.

The stupid fellow could not do the work and returned empty handed.

lo:ri ku:Tis dasta:r ganDun.

To adorn a stick with a turban.
To respect a worthless fellow.

lo:ri peTh' saruph pillvun/pillna:vun.

To pass a snake (towards someone) over a stick.

A Dictionary of Kashmiri Proverbs

A mean trick played by a friend.
To cause damage through someone.

lo:~ci laman.

To pull the edge of the garment.
To beseech someone for a favour.

l>kuT nay a:si boD kati gatshi pA:dl.

If there were no children, how would the old people appear?
Child is the father of man.

l>kca:r chuy andlka:r.

Childhood is darkness.
Youth is blind.

l>kca:r chuy m>kja:r.

Childhood is freedom.

l>kci haniy bAD han bana:n.

Big matters are born out of the little ones.
Mountains are made of mole hills.
A pimple grows in an ulcer.

l>ti kh>tl lot chu nanlvo:ruy.

The lightest is to be bare footed.
One doesn't have worries, if one doesn't have possessions.
No property, no worries.

v

vAtshis g'AD tl da:~das lo:v.

(y)insa:ph ro:v tl vanav kas?

ka:han garan kuni: tA:v.

hemath rA:v tl vanav kas?

Six wisps of grass to the calf, and only one to the ox. There is no justice, to whom should we complain? There is only one frying pan for eleven households. The courage is lost, and to whom shall we complain?

A Dictionary of Kashmiri Proverbs

The administration of injustice.

Miscarriage of justice.

vAtshis lA: gith pAtshis.

A message communicated to a calf, is actually meant for the guest.

An indirect way of communication.

vAthiv k>Th'av bihiv k>Th'av, kheyiv shika:r ma:z. vAthiv nay bihiv nay, tl kheyiv panun ma:z.

O knees! Get up and sit down, and eat the flesh of the prey. If you won't move, you will have to eat your own flesh.

Work is health and life.

Trust your own deeds.

Rest is rust.

vAhras va:~glj, pAhras potsh.

A person is a guest if he stays for a short period. He is a tenant if he stays for a year (a longer duration).

A guest is respected for a short period only.

vA:n' cav shara:b tl su gav sharmandl,

tillvA:n' cav kA:~z tl tas log mad.

A shopkeeper drank liquor and felt ashamed. The oil man drank some rice water, and he became intoxicated with pride.

vA:nis chi gra:kh vani.

The customers are known to the shopkeeper.

vA:~Tis Du:nis khezi ke:~h, tl tshotsis k'a: khezi?

One can get something from the walnut with a hard shell (where the kernel is taken out with difficulty), but what can one get from a walnut which doesn't have a kernel.

One may be benefited from a person who is intelligent but stiff necked, but what can one get from the person who has nothing (to offer)?

vakhtas nl vetsa:n m>chi, tl vakhtas nl vetsa:n k>chi.

Sometimes it is not contained in hand, and sometimes it is not contained in bosom.

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The fickle mindedness of a person.

vakhtuk ka:r gav takhtuk pa:dsha:h.

Work done at the proper time is like a king's throne.

vachas hay kuluph a:si, lachas paki dakt diih.

If a woman is strong in character, she can brush aside lakhs of men without being harmed.

vatan hund ma:z latan, ul latan hund ma:z vatan.

The flesh of the road to the feet, and the flesh of the feet to the road.
A person who works very hard to earn his livelihood.

vati vati chu a:b paka:n.

The water flows straight in its regular course.
It is natural to favour one's own people.

vadnas kh>sh, ul asnas v>sh.

One who expresses happiness on someone's cry, and sighs on someone's laughter.
A very jealous person.

vananva:li tse nay chay akll, ul bo:zanva:li tse ti chay na?

O speaker, if you haven't wisdom, o listener, haven't you too?
Never listen to useless talk.

vanl vA:lith vethi, vAhras rAchith, va:Unl vizi dab.

After bringing it (timber) from the forest through the river, preserving it for a year, and finally knocking it on the ground.
To obtain something after hard work and to lose it all of a sudden.

vanlcan ya:ren kh>da:yi sund sag.

God waters the pines of the jungle.
God takes care of the people who need it.

vandas chu jandas pa:h.

In winter, an old patched up garment provides warmth.

A Dictionary of Kashmiri Proverbs

vanInly yo:t tI rana:n nI ke~h.

Keeps on saying (to cook) only, but doesn't cook.

One who only talks and doesn't act.

varhari m>nDri par nay a:si,

n>shi nay a:si hash tI za:m,

m>kdamas patI nay ph>kIdam a:si,

ga:mas tuli sha:mas ta:m.

If there were no ax for the twisted log (it would not break), if there were not a mother-in-law and a sister-in-law for a daughter-in-law (she wouldn't care for anyone), if there were no officer to control a village headman, he would uproot the whole village before the sun sets.

vaiI vA:ra:n tI jo:rI judA:y.

May you miss the way and be separated from your spouse.

A curse.

vav ba: vav tI lo:n ba: lo:n.

As you sow, so shall you reap.

va:z gav lu:kan k'uth.

Religious sermons are meant for other people (not for oneself).

One who only preaches and does not act.

va:tal baTIva:r.

A cobbler's Saturday. (It is believed that a cobbler does not keep a promise.)

When the date of promise is not kept.

va:tIas ditso:kh Da:yan garen ra:j, tAm' koD da:luv zarIb.

A cobbler was given kingdom for an hour (short period of time), he issued the leather currency.

va:n'a: maTas nay chuy tI vuThas ti chuy na:?

O shopkeeper, if you have nothing in your pot (to offer), don't you even have it on your lips (can't you show at least courtesy by using soft words).

When a person does not help, and does not even express sympathy.

A Dictionary of Kashmiri Proverbs

va:ji sa:n athl thavun.

To place a hand wearing a ring, upon another's shoulder.
To oblige someone without doing anything.

va:rini nishi shur thavun khATith.

To hide the child from the midwife.
When it is impossible to keep a secret.

va:v vuchith gatshi na:v tra:vl'n'.

One should float the boat (in water) after seeing the direction of the wind.
Think before you act.

va:vas na:vl sA:l.

To go out boating when a strong wind is blowing.
An unsuitable time for any work.

"va:~gljav garl ho: doduy".

"vaguv chus vaTa:n".

"O tenant, the house is on fire."

"I'm packing my mat."

vilinji peTh v>khul.

A mortar upon the clothes -line.
An impossible task.

veth tshen'a: zi panun tsheni.

Will the Vitasta (name of a river) break apart, that one's own relation separates.
Blood is thicker than water.

veth po:shinl athl chalna.

The water of Vitasta would not be enough for washing one's hands.
An extravagant person.

"vethi: kati chakh graza;n?"

"a:gray"

"O Vitasta, at what place do you roar?"

A Dictionary of Kashmiri Proverbs

"At the very source."

It is one's background which makes one boast.

vethi na:bad phol.

A sugar candy for the river Vitasta.

A little income and large expenses.

vuchith on tl bu:zith zor.

To feign blind on seeing and to pretend to be a deaf on hearing.

See all, hear all, but say nothing.

vuchun gav akh tl bo:zun gav b'a:kh.

It is one thing to see (with one's own eyes), and quite another to listen to others.

Trust your own eyes.

vutshas tse:r,tse:ras vutsh.

If you hurry, you will be late, and if you are late, you will hurry.

Haste makes waste.

vuphlvln' raTln'

To catch things (or birds) while they fly.

vurun vuchithly gatshan kh>r va:hra:vln'

One should spread one's legs according to the capacity or length of the quilt.

Spend according to one's income.

Cut your coat according to your cloth.

vushin' beni:, yu:r' vall; tlrln' beni:, u:r' gatsh.

O warm (affectionate or rich) sister come over here. O cold (unaffectionate or poor) sister, go over there.

Rich or affectionate relations are always welcome, and poor or unaffectionate ones are repelled.

vu:~tl natsun tl khar a:hang che mashu:r.

A camel's dance, and an ass's braying are well known.

A work which is out of tune, and out of place.

A Dictionary of Kashmiri Proverbs

vu:~Th buD' o:v tI muthur karun hechun nI.

The camel grew old, and he did not learn how to urinate.
Even at an advanced age someone behaves like a fool/child.

vo:n' gav suy yus pA:nis bo:zi hisa:b.

The shopkeeper is one, who keeps an account even of water.
A person who is very careful in keeping accurate accounts.

vo:n' gav suy yus mAch tshI.

The shopkeeper is one who will suck a fly (if it falls in his cup of tea or milk).

A miser who doesn't let any thing go waste.

vo:n' chuy po:n' kesri tall, ha:ri hAs'tis heva:n mAl'.

The shopkeeper is like water under the husk. He buys an elephant for a penny.

vo:rI gobar chi so:rI kh'ol, vo:rI mA:lis to:ri dab zangi, vo:rI mA:lis kho:rI roT.

Step sons are like a herd of swine. A stroke of chisel on the leg of the step father. A chain for the feet of the step-father.

"v>th nIKl kA:m kar."

"nikl chus tI karI k'a:?"

"v>th nIKl ball khe."

"Dul m'o:n kati chu?"

"Get-up youngster and work."

"I am weak and I can't."

"Get-up youngster and eat meals."

"Where is my big bowl."

"v>th nosh kuTh khas."

"a:mlts k'a: karni chas?"

"Stand up O daughter-in-law and go to your bed room."

"What else have I come for?"

Everyone has his or her duty to perform.

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v>zlikin' tsop kaDun.

To take a bite on the red side (of an apple)

To take the giant share in partnership.

Heads I win tails you lose.

v>par mAhluk gav k>kar tsu:r.

A man of another dwelling is a thief of chicken.

A stranger is always doubted.

sh

shAstaras chu shashtarly tsaTa:n.

The iron is cut only by iron.

Diamond cuts diamond.

shA:l'ta:rakh ha:vIn'.

To show (colourful) stars to someone.

Try to tell palpable stories and give false hopes.

shakar hay chuy mets gAtsh'nay, mets hay chay shakar gAtsh'nay.

If you have sugar then may it turn into clay for you. If you have clay, may it turn into sugar for you.

(Cited to a person who lies in order to escape to give something.)

shakli cha: lev d'un, akIl gatshi a:sIn'.

Does one lick the beauty of a person, it is only the wisdom which matters.

Wisdom is more valued than beauty.

shiyas sI:th' shiyi, tI miyas (sI:t') miyl.

Shia with Shia and Miya with Miya.

Birds of the same feather flock together.

shankarIn' makIts, na phala:n tI na gala:n.

Shanker's ax, neither wears away, nor does it melt.

sharIhas sharmly k'a:?

There is no shame in law.

A Dictionary of Kashmiri Proverbs

There is no escape from law.

sha:ml tsotur, tl mandin' behva:l.

Sharp in the evening, but lazy at noon.

One who is alert in the evening (doing nothing), but very lazy at work.

sha:l gav k>li zi a:lam gav k>li.

A jackal fell into the river, as if the whole world fell into the river.

One person who has died, for him the whole world has died.

Death's day is doom's day.

sha:l tsAlith baTh'en co:b.

To beat hedges after the jackal has run away.

Crying over spilt milk.

sha:l sha:l b'on b'on, Tungi vizi kuniy.

The jackals live separately, but at the time of howling they unite.

sha:las yeli mo:th chu yiva:n, su chu tsala:n ga:mas kun.

When a jackal is to die, it runs towards a village.

sha:ll slnz Tung.

The howling of a jackal.

To make unnecessary noise.

sha:h b'u:T'h vushkari, yas yi kh>sh kari su ti kari.

The king settled in Wushkar, and everyone is free to do whatever he wants.

When the cat is away, the mice will play.

sha:has path cha gA:bath.

People talk ill of even the king behind his back.

shiksIni va:vl chi v>khal phuTa:n.

Even the mortars are broken by the evil winds.

Misfortune creates a lot of problems.

Misfortune never comes alone.

A Dictionary of Kashmiri Proverbs

shi:nl sharat.

A bet on snow.

A childish game.

shi:nl peto: peto:, ba:yi yito: yito:.

I wish snow falls! I wish my brother arrives.

During the snowfall, one rejoices the company of one's close relatives.

she, tre, nav tl ka:h.

Six, three, nine and eleven.

To narrate unrelated events or stories.

sherka:tlc lej cha khemlts ho:n'av.

The pot of meals cooked in partnership is eaten by dogs.

In the partnerships, no one feels totally responsible.

sheyav pi:rav kh>tl chu be:pi:rlly ja:n.

Better to follow no saint than to follow six saints.

A person cannot serve many masters at the same time.

sheshlari sl:th' chu sheshlir phaTa:n.

Iron is cut by iron.

Diamond cuts diamond.

she:khI r>yi she:ta:n.

A Sheikh (a saint) in appearance, but a devil in truth.

Deceptive appearance.

Wolf under the lamb's clothing.

she:Th gav tl brA:Th gav.

A person becomes stupid at the age of sixty.

Age has its effect.

she:ThI vuhur ka:v tl shi:tl vuhur ka:vlpu:t.

A crow is sixty years old, and its young crow (the off-spring) is of eighty years (in wisdom).

A matter of wisdom and not the age.

Foolish father, wise son.

A Dictionary of Kashmiri Proverbs

she:ta:n sInd' kan zAr'.

The ears of a satan are deaf.

A stupid does not listen to good advice.

It is also said to avoid evil eye.

shukur za:ti pa:ka:, na a:yam yaD tI na logum pha:kl.

Thanks, my lord ! Neither was my stomach filled, nor had I to starve.

To live from hand to mouth.

shupi ka:ni vachas, zari: nA:'l'.

A golden bordered garment over a bony breast.

A thin and lean person wrapped in beautiful garments.

shur kati, shur kati? ma:ji nakhas peTh.

Where is the child? On the shoulder of the mother.

To look out for things which are very close to you.

shur gav bro:r, v>ll v>ll karus tI yiyi.

A child is (like) a cat, call it to you, and it will come.

Children love affection.

shur' chol koThis, shur ma:ro:na: kinI koTh tsaTo:n?

The child wetted the knee. Should the child be killed or the knee be cut off?

Compromise in extreme choices.

shur n'uv pa:zan tI shAshtIr kh'av gagan.

The hawk took away the child and iron was eaten by rats. (A story about two friends, in which before proceeding on a business tour, one friend kept a huge shaft of iron with a friend. On his return, he was told that the iron was eaten by rats. Annoyed on it, he decides to teach him a lesson. He asked his friend to send his son with him to his house, so that he could send some presents to him, which he had brought for him from the business tour. After hiding his son in his house, he informed him that his son had been taken away by a hawk.)

Impossible things to happen.

Tit for tat.

A Dictionary of Kashmiri Proverbs

shur'vo:l kheyā: panun hir'vo:l.

Will a person with children, eat his own throat?

A person has to feed his family and kids first.

shushas ti pushl.

Not enough even for a lung.

Limited resources.

A little income.

shongith ba:~g din'.

To call for prayers while asleep or lying down.

A lazy person.

sho~gun gatshi tsa:~gi, v>thun gatshi ba:~gi.

One should sleep early (when the lamps are lit), and get up early (when the call for prayers is sounded).

Early to bed and early to rise.

shara:kAis hlnz de:g cha khemlts ho:n'av.

The dogs have eaten the food cooked in partnership.

Nobody takes the responsibility in partnership.

s

sltsan dapa:n panIda:vi, "sA:ri: chi gA:mlt' aki: na:vi".

The needle tells a piece of thread, "We are all in the same boat." (We are fastened together.)

sltslni po:v atsun hAs' barni ne:run.

Entering by the eye of a needle, and coming out by the elephant's stable door.

Humble at first and proud later.

sAndiji diva:n zA:l' tl hendIvendI tsala:n ni:rith.

Saving mustard seeds in hand, and a watermelon escapes.

A great loss a miser may undergo.

A Dictionary of Kashmiri Proverbs

sAhal ci:zas peTh jaha:l.

To be angry on a small thing.

sA:ri: n'a:y chi sAhal, lA:n' n'a:y chu maha:l.

All disputes are easier in comparison to the dispute of one's fate.

sA:la:b chu on.

The flood is blind.

sat!t' sInz heDar yAT.

The hoops' basket full of mushrooms.

The accumulation of wealth as a result of hard work.

sath buth' candas manz.

To have seven faces in one's pocket.

One who is not consistent, and changes a lot.

Deceptive appearance.

sant gAyi tim, yim pa:ni sI:t' tra:mas bana:van s>n.

They are the real saints, who can turn copper into gold by water.

santo:shI b'a:li bavi a:nand phal.

A harvest of peace is produced from the seed of contentment.

saphar chu ka:phar.

The journey (or travel) is like an infidel.

A journey is always hard and troublesome.

sabIr chuy s>nI sund Tu:r

Patience is like a dish of gold.

One who patiently bears hardships is like a bowl of gold.

samath gAyi hemath.

The unity (among people) is courage.

The unity is strength.

samandar chu son, la:l jAvA:hir chis vepa:n.

The sea is deep, therefore, diamonds and pearls are contained in it.

A Dictionary of Kashmiri Proverbs

One must not be shallow minded person.
One who has depth (of thought etc.) is precious.

samandaras manz yi:rl gatshith ga:sl tul'an thaph karIn'.
To catch the pieces of straw, while having fallen into the sea.
To seek help from any kind of source while in distress.
A drowning man catches at a straw.

sara:ph gAnzra:n d'a:r, tl atra:ph ra:vlra:va:n doh.
The banker or money lender counts his money, and the idle man wastes his day (in watching him).
One works and another just watches him.

saras sarpo:sh.
A basket cover for a pond.
More demand than available resources.

saruph chu paka:n hol hol, vA:j tal vA:tith s'od.
The snake moves in a zigzag motion, but it gets straight on reaching its hole.
A person who behaves indifferently out of doors in dealing with people, but is very careful in doing his work at his own place.
A selfish or careful person.

sarpl slnzl sath zevl.
Seven tongues of a snake.
A person who says different things at the same time.
A deceitful person.

sa:phl kh>tl sa:ph k'a:? Dekl.
zA:vili kh>tl zA:v'ul k'a:? bala:y
What is cleaner than the clean? The forehead.
What is finer than the fine? Misfortune.

sara: D'u:~Thum, sara: D'u:~Thum, sarav kh>tl boD, te:l phol va:tes nl oD.
I saw a pool, larger than other pools, but it would not contain half of the sesame seed.

A Dictionary of Kashmiri Proverbs

A fat man with no brain.

(A riddle. The answer of which is a nipple or an udder).

sa:saṇ Da:s tI vathrun nI vaguv.

To spend thousands (on useless things), and not to have even a straw mat to spread.

A spendthrift does not plan his expenditure.

sa:saṇ s>n piTa:ras, tsA:~gis nI ti:l ra:tas.

A thousand rupees worth of gold stored in chiffonier (at home), and no oil in the lamp for the night.

A rich miser, who doesn't spend money even on bare necessities.

sa:hib chu kanitallkis kemis tI krI:las ri:zikh va:tI na:va:n.

God provides food even for the worms and insects living under the stone.

sa:hib chu bakshanha:r.

God forgives.

sir gav pha:sh, kathi dra:v va:sh.

The secret is revealed, and the (complex) matter is straightened (resolved).

To find solution to a problem with the revelation of a secret.

si:rl sa:n pi:rl mahra:zl a:v.

A bridegroom of pirs (saints) came gracefully and secretly.

Knowledgeable people do not believe in pomp and show.

seki ti:l, tI vethIrani sa:ban.

Oil to the sand, and soap to the grass-sack.

Waste of labour.

Futile efforts.

sezi ongji chhunI g'av khasa:n.

The ghee (clarified butter) cannot be taken out (of a pot) with a straight finger.

Certain things cannot be achieved unless force is used.

A Dictionary of Kashmiri Proverbs

Crookedness also pays sometimes.

se:r gav si:rdan aDse:r gav guzra:n, pa:v chi pa:va:n.

One ser (about a kilogram) is enough/satisfies, half a ser is sufficient for a person's subsistence, but a quarter of a ser throws a person down. One who doesn't get minimum necessities prostrates easily.

suda:mun sot phol.

Sudhama's handful of ground rice.

A little from a poor is as good as thousands from a rich person.

subhlc ma:hren', digrlc lo:s; to:ti go:s go:sl, tsi:r' p'a:yas.

A bride of the morning becomes a mother in the afternoon. Still she has complains that she has given birth to a child very late. To be very impatient in getting the result of the efforts made.

suvun tl gevun tagi prath kA:~si, magar suvun chu suvlnuy, tl gevun chu gevlunuy.

Everybody can sew and sing, but sewing and and singing are the arts in which everyone cannot be perfect.

One must make a right choice in selecting a tailor and a singer.

su:r mAlith tsu:rl jama:th.

A gang of thieves in the garb of saints (who rub ashes over their body). A fake saint. A quack.

su:rl phali bala:y du:r.

The misfortune goes away by a speck of ashes.

An ordinary medicine may cure a severe disease.

su:rl bani voth nl ka:v.

Even a crow didn't rise from the heap of ashes. When no one bothers at all.

s'od sa:dl chu ma:hra:zl.

A plain and simple person is (like) a bridegroom/prince. Simplicity has its own value.

A Dictionary of Kashmiri Proverbs

somis som n'a:math, besom kaya:math.

The association among equals is good and the association among unequals is a misery/curse.

so:pu:r' ma:zrath.

Hospitality of a person who belongs to Sopore.

(It is believed that a person belonging to Sopore is not a good host. He extends invitation outwardly and does not prove to be a good host.)

Inhospitality.

so:rl slnzi v>Di mo:rl sund ta:j.

A peacock's crown on a pig's head.

An improper appearance or an uneven companionship.

so:rl rag me:li tl vo:rl rag me:li nl.

There may be a vein of affection in a pig, but not in a step child.

(There may be an identity in the veins of pigs but not in that of a step child.)

There cannot be affection for a step child.

so:ruy chu du:r, tl marun chu nazdi:kh.

All things are far off, but death is at hand.

so:ruy chu mAl', kath cha muphuth.

Every thing is at a price, except the talk.

It is easy to talk as it does not cost anything, everything else has a price.

so:~tl sulI tl hardI bro:~h.

Before spring, and earlier to autumn.

Not an appropriate time.

s>ka:r k>ka:r pa:nas baka:r.

One is paid for one's good or bad deeds.

Do unto others as you would like others to do for you.

"s>tsal kAm' rAn'?"

"ami ca:ni pra:ni".

A Dictionary of Kashmiri Proverbs

"*mAdlr cha gA:mlts*".

"*m'a:ni khalni sl:th'*".

"Who has cooked the vegetable?"

"Your old wife."

"It tastes sweet (or good)."

"Because I stirred it."

To thrust blame on others, and take credit for good things.

s> zan bo:zi isha:rl sl:tiy, k> zan bo:zi dama:li sl:tiy.

A hint to a wise person, and shouting for a stupid is necessary.

A word to wise.

s>nl slnz shra:kh, na va:r thavnas tl na va:r tra:vnas.

A golden dagger can neither be kept, nor be thrown away.

s>nas gAyam sartal, kanas chas nl batl lada:n.

My gold has become brass. I do not stuff my ears with food.

(I have undergone a loss. I am not a stupid that I don't understand it.)

The position has changed, and I am aware about it.

s>nas m>l kanas tal.

The gold (an ornament made of gold) is precious when it is worn in the ear.

s>nur nay s>nl tsu:r kari, tl kA:ts gatshes.

If a goldsmith does not steal gold (i.e. mix some other metal with gold), he would die from inside (or run a great loss).

s>rney gatshi va:yin' gAl' gatshnas nl kha:rIn'.

One should play on a flute, but one's cheeks need not be blown out.

Do good, but do not show off.

sranDI sranDI tsuva:n har, yota:n' nl akh chu mara:n, tota:n' chi nl path ro:za:n.

If two bulls quarrel among themselves, the fight continues till one of them is dead.

A Dictionary of Kashmiri Proverbs

srog chu drog tl droguy chu srog.

The cheap items become expensive and the expensive ones become cheap.

The cheap things do not last for long, whereas expensive ones do.

h

hAki:mas tl hA:kimas nishi rachtam kh>da:yo:.

O God, save me from the ruler and the doctor!

hATis khash tl h>ngni mi:Th'.

Cutting the throat and kissing the chin.

A traitor. A hidden enemy.

hATis tsIni rIkh kArith ne:run.

To set off after encircling the throat with a charcoal line.

To take a great risk.

hAr phuTi magari g'AD nI.

One log of wood can easily break, but not the bundle of logs put together.

A single piece can break easily but not a bundle of pieces put together.

Unity is strength.

hAlis kAlis kh>da: rA:z'.

The simple minded persons are liked by God (if not by people).

Simplicity is a blessing.

hAs' dare:yi nI va:vas, tl buji kAD kapas.

The elephants couldn't stand the storm, but the old woman gathered cotton from the plants.

A poor or weak person can sometimes accomplish a task which a rich and brave person fails to do.

hAs' yAD ga:sl g'AD.

A bundle of grass for an elephant's stomach.

Not adequate food for one who is very hungry or a glutton.

A Dictionary of Kashmiri Proverbs

hA:ziras bo:g, nA:ziras co:b.

The share of food to one who is present but a beating for the cook.

hA:l gatshIn' cha pA:l gatshIn'.

To form habits is to invite pain.

Habit formation is like pus formation.

hA:r kheva:n gls, magar kA:r hAj kArith.

The starling eats shit but keeping her neck twisted (in style).

A person who shows off even in great distress.

hA:~zav hech za:l tI ga:DaV hechi v>TI.

The fishermen learnt to use the net (for catching fish), and the fish learnt to jump out (of them).

hA:~Th gAyi baras gA:~T dith.

The barren woman bolted her door and left.

One who does not leave a heir to look after the property.

hA:~Thi za:yo:v gobur, shiIl' buji do:rus A:s.

A barren woman had a son, and the (goddess of) small pox opened its mouth.

hA:~zas g>be:yi l>li, diIsIn dA:rith k>li.

The boatman felt the weight (of his daughter) in his lap, and threw her into the river.

To marry off one's daughter in an unequal or lower family.

hA:~zas yeli chu dArya:vas andar va:v yiva:n, path namI chu bro~h nam kara:n, tI bro~h maml chu path nam kara:n.

When the boatman is caught in a storm, he rushes from the for-part to the hinder-part of the boat, and from the hinder-part to the for-part.

A man in trouble is confused, and does not know what to do.

habIsha:h T>n', teli nI v>n'.

O Habba Shah, (you have a) cyst. It was then (long back) and not now (the appropriate time for removing it).

Not proper time to remove physical deformity.

A Dictionary of Kashmiri Proverbs

hakh nI pa:tha:n, tI yena:m.

One doesn't get one's due, and (not to speak of) a reward.
Where rights are denied.

hacivis guris zaciv zi:n, tas kus khasi? mAhi:di:n.

A saddle of rags on a wooden horse. Who will mount it? Mohi-ul-Din.
Only a fool can do foolish things.

haji kaji DekI baji.

The simple minded women are fortunate (they get all the comforts).

haT'uk vanday rath, naTic dimay nI tre:sh.

I will offer the blood of my throat to you, (but) will not give you the
water from my pitcher.
A lip service.

hataS kathas kuni: kath.

One word for hundred words.
To give a brief and firm decision after hearing a lot.

haTi khash tI h>~gni mi:Th.

To cut someone's throat and kiss his chin.
To show affection outwardly and to harm when an opportunity arises.

hangI nI tI rangI nI, zang ze:chi hashiye:;

do:d nI dag nI, kavI yiyem oshiye:.

O long legged mother-in-law, I'm independent of you.
There is neither pain nor agony to me, why should I cry?
One who doesn't have any regard for an elder person.

han han gAjiyo:, panIn' ha:n nI tsAjiyo:.

Though one has reduced to nothing, but the habits have not changed at
all.
An adamant person.

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hama:m kari ra:zl, tl ta:ves gAri:b.

bukhA:r' kari gAri:b, tl ta:ves ra:zl.

A rich man will build a *hama:m* (a kind of hot bath), and a poor man will make it hot. A poor man will build a fireplace, and a rich man will light it.

hamsa:yi vandlyo:, garo:.

I would sacrifice my neighbour for my home.

One may do anything in keeping one's house.

har kar, har kar, hari vizi s>r kar.

One should remain in his wits at the time of quarreling with someone.

Don't lose your wits at the time of a quarrel.

hara:mas a:ra:m kati?

Ill begotten wealth doesn't provide any comfort.

hara:muk ma:l hara:mci vari.

Ill begotten wealth is wasted.

hardl gurus metras, tl so:~tl gurus shetras.

Buttermilk in autumn for the friend, and that of spring for the enemy.

(The grass in autumn is better than that in spring. The quality of milk is also better in autumn than in spring.)

harphas gava:h, me~Dis shAri:kh.

Witness to every word, and partner to every morsel of food.

To be very close friends or partners.

To watch somebody constantly.

halha:las hisa:b tl hara:mas aza:b.

An account for things which are lawful, and punishment for things illegal/unlawful.

hali ganDIn' la:yakh zev a:sIn'.

To have long tongue which can be tied around waist.

To be very talkative and cunning person.

Gift of gab.

A Dictionary of Kashmiri Proverbs

halen ba:nan vuklr' Tha:n, hiven hivi samkha:n.

Twisted (or dented) covers for twisted (or dented) vessels. Like minded persons meet the like minded ones.

Likes cross each other's path.

havA:liyath hay a:si vanlk' ha:path ti da:ran. havA:liyath nay a:si, garlk' bA:ts ti ra:van.

If you are fortunate, even the bears of the forest help you. If you are not fortunate, even the members of your own family run away from you.

hash ti thAzly, n>sh ti thAzly; deg dAzly vali kus?

The mother-in-law is boastful so is the daughter-in-law. The pot burns on the fire-place, who will bring it down from it?

hara:muk ma:l hara:mIci vati, na kheyi pa:nas tl na diyi kA:~si.

Ill gotten wealth is wasted. The one who gets it neither uses it himself nor gives it to anyone.

Ill got ill spent.

harkath kar tl barkath kariy.

Be up and doing, and God will help you.

hash ti bAD, n>sh ti bAD; lej dAz tl vali kus?

The mother-in-law is big, the daughter-in-law is also big. The pot is burnt, who will take it off the fire?

When no one takes the responsibility (of work).

hash gAyI tl n>shi kor a:ra:m.

The mother-in-law died and the daughter-in-law relaxed.

ha:kl tsu:ras gali capa:th.

A slap on the cheek of a thief of swedes.

ha:ptas hay o:T a:sihe:, tl su karihe: na: ts>ci.

If the bear had flour, he would also make loaves of bread.

Availability of resources is the condition for living comfortably.

A poor man with extravagant ideas.

A Dictionary of Kashmiri Proverbs

ha: path ya: rAz.

A bear's friendship.

A stupid friend who causes more harm than good.

ha: rlc g>glj tl la: rlc gunas chi bara: bar.

A turnip of the month of Ashad (June-July), and a serpent (*gunas* refers to a short thick round headed serpent which is poisonous) of Lar are alike.

The turnips taste bitter during the month of Ashad.

ha: ri gA: v tl na: vly k'a: ?

What is the need to give a name to a multicoloured cow (which already has one)?

ha: ri Tang tl zllnay, mohri tsu: ~Th tl zllith.

If the pear costs only a penny, it should not be peeled before eating, but if the apple costs a gold coin, it should be peeled before eating.

ha: ri so: da: tl ba: zras khalbAl'.

One has only a penny to spend, but makes the whole market stir.

A person who creates noise for nothing.

Great cry little wool.

ha: ri hay vu: ~Th kInun a: si, tl ha: r nay a: si tl kArizi k'a: ?

If a camel is sold for a penny, and if you don't have the penny, what can one do?

Money makes the mare go.

ha: lav galan na: tl da: nes da: h kArith.

The locusts will certainly die (or go away) but after destroying the paddy.

hisa: b ha: ri tl bakhshi: sh khA: r va: dl.

Account for a penny, but to give away money by quintals.

Penny wise and pound foolish.

he pa: ~ts tl di pa: ~ts bara: bar.

To take five or give five all the same for one.

A Dictionary of Kashmiri Proverbs

A person who can beat others and also be beaten. A carefree person.

hechun chu a:sa:n kabri vasnas ta:m.

One has to learn till one enters one's grave (i.e. till one is dead).

Learning is a life long process.

Learning continues from birth to death.

heDun ge:lun pa:nas me:lun.

If one taunts or ridicules someone, he may also get taunts and ridicule (by someone else).

henI a:s benI ra:h, takdi:ras karI k'a:?

I am caught in a tangle, it is not my fault. What can I do against my fate?

Leaving everything to fate when one is caught in a complex problem.

heng a:yam nI tI vatshrl'y chas.

I do not have horns, so I am still a calf.

To consider oneself younger than one's actual age.

A stupid person at a mature age.

hemi k'om.

Like an insect to the pod (so is sin to a man).

Sin brings punishment with it.

heri vAtshls anigaTi, buth cholum bArith naTi. yath garas yiy vaTi.

I came down the stairs in dark, and washed my face from a pitcher filled with water. This is what suits this house.

Do at Rome as Romans do.

hukmi hA:kim chu margi mapha:ja:th.

The ruler's and the doctor's orders are like sudden death warrants (they must be carried out quickly).

huni mAshi:di hund jin.

The ghost of the deserted mosque.

A lonely fellow in the house.

A Dictionary of Kashmiri Proverbs

hundur khekh nI tI vushinis pra:rakh nI.

You will not eat cold/stale food and will not wait for the hot food (till it is cooked).

A false excuse for not giving someone food to eat.

hu:n A:sin tI ku:~s mI A:sin.

May one be a dog, but not a younger one.

The elders lord it over the younger ones in a family.

hu:n kus neti tI ku:r kus mAngith niyi?

Who will spear a dog, and who will adopt a girl?

No profitable proposition.

hu:n' niyi bastI khalIr.

The dog took away the piece of fleece (while the men were quarreling over it).

hu:n' ma:zas va:tal va:zI.

The cobblers are the cooks of dog's flesh.

A lowly man for a lowly work.

hu:n' loT hay thAvizen kAndi:las andar iati ti ne:ri hu:n' loTuy.

If a dog's tail is set in a special kind of box, it will still remain a dog's tail when brought out.

hu:n' vIshkl, yu:r' nI vava:n tu:r' bava:n.

The dog-barley, it grows there where it is not sown.

Any complex problem from which it is difficult to come out. A person who doesn't listen and does his own things.

hu:n' vo:ra:n tI ka:rkha:nI paka:n.

The dogs bark but the workshops go on.

The (good) work must continue, no matter what people say.

hu:n' sund h'uh sabIr.

Patience like that of a dog.

(A dog is considered to be very patient).

A Dictionary of Kashmiri Proverbs

hu:n' hu:n' har kara:n, tI sha:lI sInzi Tungi vizi kuni:

Dogs fight among themselves, but at the cry of a jackal, they stand united.

Enemies unite against a common foe.

hu:nis athi o:T manDIna:vun.

To get flour kneaded by a dog.

hu:nis co:b dinI ne:ri gIsly yo:t.

By hitting a dog, only its shit will come out.

No use to hit someone from whom nothing can be achieved.

hu:nis m>khul ha:r.

A garland of pearls for a dog.

hu:nis p'av sabi:ra: na:v, suy za:ni yas vAthith a:v.

The dog is called 'patient'. But the person, who is bitten by it, knows (the best) how impatient it is.

A good looking person may also cause harm.

Deceptive appearances.

honD mA:rin kinI kaTh, lali nallvaTh tsali nI za:~h.

Whether they kill a big ram or a small one, it is all the same for Laleshwari. She has always a stone in her plate of food. (It is believed that Laleshwari, a famous saint poetess of the 14th century was always ill treated by her in-laws. She was not given enough food to eat. Her mother-in-law would put a big stone in her plate and would cover it with a little cooked rice. The plate would appear full of food, actually she could not get full meals to eat.)

Ill treatment to one in spite of prosperity.

hol gA~Dith batIc natsIn'.

The duck dances, tightening her girdle.

A woman who is always ready to quarrel.

hol gA~Dith har karIn'.

To tighten one's belt and fight.

A Dictionary of Kashmiri Proverbs

hol k'a: kari sedis?

What shall a crooked person do to a straight person?
A simple and straight forward person wins ultimately.

hoT vuchInay khash karun.

To slash someone's throat without looking at the proper spot.
To be very cruel.

h'ot kAm' il d'ut kAm'?

Who took it, and who gave it?
Where there is no evidence of borrowing or lending.

h'on nl a:sun, d'un nl a:sun.

Neither to have to give nor to have to take.
Having no concern at all.

h'or nay pilay, zangay zllay.

Even if I don't reach your height, I will scratch your legs.
To cause as much harm as one can.

ho:v ho:v gav n'o:v n'o:v.

Exhibiting anything repeatedly, may result in losing it from one's possession.

h>th tshln bala:y, yath thln co:~ca:.

Leave that thing aside, put a ladle full in my pot.
To be selfish and not to worry about others.



